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A SILVER WATCH-BELL.

The Sound whereof is able (*by the Grace of God*) *to winne the* most profane worldling, and careleſſe liuer (*if there be but the leaſt ſparke of Grace* remayning in him) to become a true *Chriſtian indeed; that in the* end he may obtaine euerlaſting Salvation.

Whereunto is adioyned a Treatiſe of the holy *Sacrament of the Lords* SVPPER, in part augmented.

By THOMAS TYMME.

The twelfth Impreſſion.

LONDON,
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A SILVER

BRITISH MUSEUM

TO THE RIGHT Honourable, Sir *Edward Coke* Lord Chiefe Iuſtice of ENGLAND, and one of his Maieſties moſt Honourable Priuy Councell, *Thomas Tymme* wiſheth encreaſe of Honor heere, and in the world to come true Felicity in Chriſt Ieſus.

TRue *Religion*, (my Honorable good Lord) is effected by that diuine and eternall *wiſedome*, whereby the *Contemplatiue* vertue of man is lifted vp to the happy knowledge of the *Maieſty* of God; of all other the greateſt Vertue, and wherein reſteth the chiefeſt contentment in this life. For, if there be a *Paradiſe* in this life, it is in one of theſe two;

either in religious *Meditation*, or elſe in holy *Studies*, and godly *Speculation*: becauſe whatſoeuer is not in one of theſe two, is full of griefe, vexation, bitternes, fearefulnes, care and ſorrow.

Plutarch ſayth, that a City will ſooner ſtand without a foundation, then ciuill Policy can bee framed and eſtabliſhed without *Religion*; and the preſeruation thereof, when it is once receyued: in regard that diuine *Iuſtice*, and humane *Policy* haue ſo geat affinity, that the one cannot ſtand without the other.

Androcius reporteth, that there is vnſpeakable familiarity between the *Oliue* and the *Myrtle* trees. The branches and ſproutes of the *Myrtle*, doe friendly imbrace the boughes of the *Oliue*: & both their rootes will ioyne together in one. Such ought to be the ſympathy of *Religion* and *Policie*.

Religion is the foundation of all well gouerned Common-weales: of the execution of *Lawes*: of the obedience of ſubiects: of yeelding feare and reverence to Prin-

Princes and Magistrates: of mutuall loue among men: and of *Iustice* towards others. Contrariwise, the contempt of *Religion* bringeth vpon men execrable *Ignorance*, confusion, disorder, dissention, seditions, a decay of vertue, the increase of vice; sowing *Rocks*, & weeding *Endiue*: shearing *sheepe*, and shearing *Foxes*. *Policy* without *Religion*, is like the *Almond* Tree, which being solitary, beareth no fruit; but ioyned with a plant of good nature & quality, proveth very fruitfull.

I write not these things to teach your Lordship, as a *Nouyce* in *Religion* (whom the world knoweth to haue beene trayned vp from your tender yeares therein, and to haue shewed your selfe hitherto accordingly a zealous Professor of the same) but rather to let you feele my purpose in publishing this Treatise: which is, to enforme men generally in the way of Religion and godlines.

It hath beene already xi. times Printed; containing in it matter of greater consequence, then *Plato* his Common-

wealth, or *Aristotles Summum Bonum*, or *Tullius Orateur*, or *Moores Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but also a platforme of good works, which leadeth the way to ttue and sempiternall felicity.

But least in kissing my owne hands, I might seeme to doat with *Narcissus*, falling in loue with my owne shadow: and by transcending the due proportion of nourishment, should turne all into ill humour; I referre the goodnesse of the matter to your Lordships learned iudgement, and sublimed wisedoms relish.

And because it is once more by this last Edition to passe the hands of men, as currant by the stampe; not hauing been without a liuing Honourable Patron till now: most humbly craue of your Lordship, that your honourable name may bee as a *Foster-Father* to this my wandring *Orphant*; who, being a principall Pillar of this church and commonwealth (adorned by God, outwardly with honour in your Person, and inwardly

with

with many rich Graces) ſhall greatly aduance the ſame,

Thus preſuming on your Lordſhips wonted courteſie ſhewed towards me, and crauing pardon for this my bolde enterpriſe, I right humbly take my leaue: reſoluing euer to be

at your Lordſhips Honourable

pleaſure and commaund,

THOMAS TYMME

TO all weake Christians *that haue a desire to be saued.*

IT *is a necessary rule in policie* (*dearely beloued in our Lord and Sauiour Iesus Christ*) *that those Cities should bee guarded round, which are besieged round: and it was* CAMBYSES *counsell also, that Citizens which would keepe their Cities in safety, and flourishing estate, would euer bee watchfull, as if the enemies were approaching. As this is good policy for Cities or guarison townes: so also Christ Iesus in the Gospell, knowing that his Church should haue many enemies, and so, seeing the danger that might come vnto it by security, commendeth and commandeth watchfulnes to his Disciples and Seruants. For, security hath euer greatly endamaged the Church of God.*

Se-

Security made Bethel, Bethaven: *the ſweet valley, a valley of ſalt*: Sion, *a den for Foxes: and* Hieruſalem, Hieruſchia: *that is, a moſt homely and vnpleaſant place. And who ſeeth not, that the great number of men at this day, are ſo lulled aſleepe in the chaire of ſecurity, by the loue of the world, by the ſinneful delights of the fleſh, by the ſubtle ſuggeſtions of Satan (which they ſuſpect not) that they can as hardlie bee awaked, as* Endymion *from his endleſſe ſleepe? In the one eare, Security ſounding,* It is not yet time to repent: *in the other eare, Preſumption ſinging,* It will be time ſtill. *And thus with the Dolphin they ſwimme in delights, when Deſtruction is neereſt: till at laſt, Deſperation, the handmaid of Security playeth her part, ſheweth them the houre-glaſſe, and wofully telleth them,* The time is paſt, It is too late now to repent: *O wofull ſaying! The conſideration hereof moued me (Chriſtian* READER) *according to my ſimple art & skill, to frame this Booke, as a* WATCH-BELL, *to ſound in the eares of all men, not a*

ſtroke

stroke alone, but twelue, in twelue ſeuerall Chapters: which may ſerue as the Wheele of a WATCH-BELL, to enforce it to yeeld forth the more ſhrill ſound; thereby to awake the moſt drowſie-hearted ſinners from their ſecuritie and careleſſe liuing, to enter into conſideration how their caſe ſtandeth with God: and finding themſelues, by their fore-paſſed wicked life, not worthy of the leaſt of Gods mercies, they may reforme their liues, and ſeeke ſpeedily to bee reconciled vnto our Lord and Sauiour Ieſus Chriſt.

And I doe heartily wiſh that this labour of mine, may bee vnto all thoſe which deſire to bee Heires of the euerlaſting Kingdome of Chriſt, ſo ſweet a recreation in ſoule, as were the twelue fountaines of water in Elim, to the people of Iſrael, Numb. 33. and that it may yeeld a healing plaiſter to euery wounded ſoule, no leſſe effectuall, then the leaues of the tree of life, (which bare twelue ſeuerall fruits) to heale the Nations, Apoc. 22.

Reade it therefore diligently, and with

a ſingle heart; and I doubt not but in the end thou wilt finde that profit & benefit by it, as ſome well diſpoſed haue done heretofore: who haue voluntarily confeſſed, that it was the firſt meanes vnder God, that wrought their conuerſion, and haue beene very importunate ſuters for reprinting the ſame: wherein I haue done my beſt endeauour; and commend the fruit and good ſucceſſe thereof vnto GOD. *And therefore to him I will euer pray, that it may mightily worke (by the aſſiſtance of his holy ſpirit) the like effect in many; that the number of his Church may bee dayly increaſed.*

AMEN.

A Briefe of the Contents *of this Booke.*

OF the ſhortneſſe, frailty, and miſeries of mans life. Chaa. 1. Fol. 1.

Of Death, and the Meditation thereof. Chap. 2. Fol. 26.

Of the generall day of Doome. Chap. 3. Fol. 48.

Of Hell, and the torments thereof. Chap. 4. Fol. 69.

Of the ſmall number of them that ſhall bee ſaued. Chap. 5. Fol. 97.

Of Repentance without delay. Chap. 6. Fol. 123.

Of the meanes how to obtaine remiſſion of ſinne. Chap. 7. Fol. 134.

Of the glory and felicity that the children of God ſhall enioy in the kingdome of heauen. Chap. 8. Fol. 145.

Of

Of the true liberty of Gods children, and the bondage of those where any one sinne raigneth. Cap. 9. Fol. 159.

That the true perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can. Cap. 10. Fol. 170.

How we ought to behaue our selues in the crosses and tribulations of this life. Cap. 11. Fol. 180.

Of the alterations of true Religion in all ages: and of the vse that wee ought to make, that God hath afforded vs the benefit of the Gospell these fiue and fifty yeares, and vpwards; and freede vs from Popish tyranny, & conspiracies of bloudy Traitors. Chap. 12. Fol. 206.

With a Treatise how we ought to prepare our selues before wee come vnto the Lords Table: and necessarie Prayers thereunto added.

A SILVER WATCH-BELL.

CHAP. 1.

Of the shortnesse, frailtie, and miseries of Mans life.

THis present Transitorie life, in the Scriptures is called a Pilgrimage, a Trauell, and a Way, because it continually plyeth to an end. For as they which are caried in Coaches, or sayle in Shippes, doe finish their voyage, though they still sit and sleepe: euen so euery one of vs, albeit wee bee busied about other matters, and perceiue not how the course of our life passeth away, (beeing somtime at rest, sometime idle, and somtime in sport and dalliance) yet our life alway wasteth, and we in poasting speed hasten towards our end.

Gen. 4.7.
Sirac. 40.
Psalm. 1.

2 The wayfaring man trauelleth apace, and leaueth many things behind him. In his way hee ſéeth ſtately Towers and buildings; hee beholdeth them a while, he admireth them, and ſo paſſeth from them: afterwards he ſéeth fields, medowes, flouriſhing paſtures, and godly vineyards. Vpon theſe alſo he looketh a while, hee wondreth at the ſight, and ſo paſſeth by. Then hee méeteth with fruitfull Orchards, gréene Forreſts, ſwéet Riuers with ſiluer ſtreames, and behaueth himſelfe as before. At the length hee méeteth with deſarts, hard waies, rough and vnpleaſant, foule, and ouer-grown with briars and thornes: héere alſo he is inforced for a time to ſtay. Hée laboureth, ſweateth, and is grieued; but when hee hath gone a while, hee ouercommeth theſe difficulties, and remembreth no more the former griefes.

3 Euen ſo it fareth with vs; One while wee méete with pleaſant and delightfull things, another while, with ſorrowfull and grieuous croſſes. But they all in a moment paſſe away.

4 In like manner, ſome one is caſt into priſon, the ſame is tormented, vexed and afflicted: he is now in the brambles, a troubleſome place, but hee ſhall quickly come forth again, and then he will forget all his miſery.

5 Fur-

5 Furthermore, in high wayes and foote-paths, this commonly wee see, that where one hath set his foot, there soone after another taketh his steppe, a third defaceth the print of his predecessors foot, and then another doth the like: neither is there any one which long time holdeth his place. And is not mans life such? Aske (saith Basill) thy fields and possessions, how many names they haue now changed? In former ages they were sayd to be such a mans, then his, afterwards anothers: now they are said to bee this mans, and in short time to come, they shall bee called I cannot tell whose possessions. And why so? because mans life is a certaine way, wherein one succeedeth, and expelleth another.

6 Behold the seats of States and Potentates, of Emperours and Kings: how many in euery age haue aspired to these dignities? And when they haue attayned them, after long labours and trauels, in short time they are compelled to giue place to their successors, before they had wel warmed their seat. Yesterday one raigned, to day he is dead, and another possesseth his throne: to morrow this man shall die, and another shall sit in his seat, none as yet could therein sit fast. They all play this part as

on a Stage; they ascend, they sit, they salute, they desced, and suddenly they are gone.

7 Therefore dearely beloued, mans life, is a way, and a seducing way to them which forget themselues that they are Pilgrimes, and Trauellers, and doe stand too much vpon those things which are occurrent in their tourney, with long delay: for the night will come, and it will come quickly, wherein no man can walke: and these men shall not come vnto that heauenly Hierusalem, but shall bee a prey for the wilde Beastes which walk in the night, & for the infernal wolues. For the which cause, our Sauiour Christ cryeth in the Gospell, Walke while yee haue the light, lest the darknes come vpon you.

Iohn. 12.

8 There is nothing that doth so euidently set before mens eyes the deceits of the world and the vanity of thinges present, as doth the due and diligent consideration of the incertainty, shortnes, frailty, and other grieuances and calamities of mans life. For all humane pride, and the whole glorie and abundance of the world (hauing mans life for a stay and foundation) can certainely no longer endure, then the same life abideth. So that riches, dignities, honors, offices, and such like, which men here in earth haue a great regard of, do many times forsake a man,

man, hee being yet aliue, and doe neuer continue longer with him then vnto the graue: For then when the foundation fayleth, the whole building must needs fall.

Witnesse the death of many thousands of late amongst vs: and let our mercifull deliuerance, neuer, O neuer, be forgotten

9 These clay Tabernacles (as Iob calleth them) do faile daily. The Prophet Dauid therefore, compareth our life to the fatte of Lambes, which wasteth away in the roasting: and to a new coate, which soone waxeth old, and is eaten with moaths. Esay, to grasse, and the flower of the field, which to day flourisheth, and to morrow is cut down and withered. Iob, to the burning of a Candle, which in the end annoyeth, and then euery man cryeth, put it out. What thing else is mans life but a Bubble, vp with the water, and downe with wind? What then is to be thought of humane pompe and glory, the which is more transitory and fraile then life it selfe?

Hũbling themselues before the Lord in prayer.

10 This consideration, verily, hath opened the eies of many: and hath brought to passe in them, that they begin to wonder at the common blindnesse of men: the which effect that it may worke in vs, let vs call to mind a few things concerning the breuitie and miseries of Mans life. And to the end our meditation may haue an order, and that wee may keepe the parts therof in memory,

shall principally consist vpon the words of holy Iob, written in the beginning of the fourteenth Chapter of this booke; where he saith thus: Man that is borne of a woman, is of short continuance, and full of miseries; Hee shooteth foorth as a flower, and is cut downe; hee vanisheth also as a shadow, and continueth not.

11 To the end wee might want nothing in this description of humans calamities, it seemeth that this purpose was to begin with the very matter it selfe, of the which man was made. For he saith not, *Vir*, but *Homo*, that hee might expresse the baseneſse of the matter, of the which this most proud creature was made. For hee is called *Homo, ab humo*, because hee was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the scripture testifieth) being the most filthy and abiect part of the earth: among all bodies the most vile element. Among all the elements, the earth is the baseſt: among all the parts of the earth, none is more filthy and abiect then the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12 And whereas he saith, that hee was borne of a woman, he hath in few words com-

comprehended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and vncleane, that it is not for chaste eares to heare, but to be passed ouer in silence, as a thing most filthy & horrible to bee told. This one thing I say, Mans conception, is so foule, that our most mercifull Lord, taking vpon him al our sorrows & calamities for our redemption, would in no wise beare this: & although hee vouchsafed to take vppon him our humane nature, & to suffer many reproches of his enemies, as, to be mocked, blasphemed, spet vpon, bound, whipped, and in the end most shamefully crucified: yet he thought it vnseeming his Maiestie, to bee conceiued in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

13 Furthermore, after that man is once conceiued, doth he not indure great calamities in his mothers wombe, as it were in a filthy and vncleane prison, where euerie moment he is in peril of his life: At the last, he is borne naked, weake, ignorant, destitute of all helpe & counsel, not able to go, to speake, nor to helpe himselfe: all that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his country, the enemy of God, in possibility to

liue a few daies, and the same few daies full of miserie, deuoid of all quietnesse and rest.

14 Behold then the verie beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to Pride, who mingleth and confoundeth all things, who ouerturneth, troubleth and subdueth kingdomes, hee turmoyleth the Seas, and thinketh not the whole World sufficient for him.

15 Iob saith further, that man is of short continuance. Behold another calamity of mans body. The building is scarce finished, but is ready to totter and to fall: and sure it is, ere long, to fall. Man is scarce entred into the World, when as hee is admonished to remember his departure out of the same againe. The daies of man (saith the Prophet Dauid) are Threescore yeares and ten: and though some bee so strong, that they come to Fourescore yeares, yet is their strength then but labour & sorrow, &c. Therefore the sum of our yeeres, whereunto all do not attaine, is Threescore yeares & ten: the stronger bodies somtimes continue til fourescore. From which yeares, first of all if we deduct those yeeres which Infancy & Childhood spendeth: for all that time wee liue not like men, neither are gouerned with Reason & Counsell,

Psal. 90.

but

but are carried with a certaine violent motion, Like vnto brute Beasts, which are deuoide of reason and vnderstanding: If also wee take away that time which passeth away when we sléepe (for sléeping, we liue not the life of beasts when they wake, much lesse of men) that time will rather séeme a lining death, then a liuely life: If I say, wee deduct all the time of Childhood & sléepe, that which remaineth will scarcely amount to 40 yeares. And of these 40 yeares, we haue not one momẽt of time in such wise in our power, that we can assuredly say, that we shal not die therein. For whether we eate, drinke, or sléepe, whether we be in labour or in rest, we are alwaies in perils. Wherefore not without cause our Sauiour cryeth so often in the Gospel, Watch, becausé ye know not the day nor houre. The which is as much, as if he had more plainely sayd, becausé ye know not the houre, watch euery houre; & becausé ye know not the day, watch euery day; and becausé yee know not the moneth, and the yeare, watch therfore euery moneth & yeare. Mark. 13.

16 And to make this matter more plaine by a similitude; if thou shouldest be requested to a feast, and being set at the Table, séest before thée many and sundry sorts of meats, a Friend of thine secretly admonisheth thée, that

that among so many dainty dishes, there is one poysoned: what in this case wouldest thou doe? Which of them darest thou touch or tast of? wouldst thou not suspect them all? I thinke though thou wert extreamely hungry, thou wouldst refraine from al, for feare of that one where the poyson is. It is made manifest vnto thée already, that in one of thy forty yéeres, thy death lieth hidden from thée & thou art vtterly ignorant which that yére shalbe: how then can it be, but that thou must suspect them all, and feare them all? O that we vnderstood the shortnes of our life! How great profit and commodity should we then receiue by the meditation thereof?

17 The Peacock, a glorious fowle, when he beholds that comely fan and circle which hee maketh of the beautifull Feathers of his taile, he reioyceth, he ietteth, and beholdeth euery part thereof: but when hee looketh on his féet, which he perceiueth to be black, and foule, he by & by with great misliking, baileth his top-gallant, and séemeth to sorrow. In like manner, a great many know by experience, that when they sée themselues to abound in riches and honors, they glory, and are déepely conceited of themselues, they praise their fortune, and admire themselues, the make plots, and appoint much for themselues

ſelues to perfoꝛme in many yeares to come: this yeare they ſay, we wil beare this office, and the nexꝛt yeare that: afterward we ſhall haue the rule of ſuch a Pꝛouince: then wee wil build a Pallace in ſuch a city, wherunto we will adioyne ſuch gardens of pleaſure, & ſuch vineyards: and thus they make a very large reckoning afoꝛe-hand, who, if they did but once behold their fæte, if they did but thinke vpon the ſhoꝛtneſſe of their life, ſo tranſitoꝛie and vnconſtant, how ſone would they let fal their pꝛoud feathers, foꝛſake their arrogancy, and change their purpoſes, their minds, their liues, and their manners?

18 And this bꝛeuity and inconſtancy of life, is appointed vs beſoꝛe wee bee boꝛne. Foꝛ man is ſcarce conceyued, when as hee is condemned to death: and when hee commeth out of the wombe, hee commeth out of pꝛiſon, not to be frée, but to vndergoe the croſſe. And wee doe tend and haſten, as it were to death; ſome at one miles end, ſome at two, and ſome at thꝛée, & otherſome when they haue gone further. And thus it commeth to paſſe, that ſome are taken out of this life ſoner, and ſome tarry longer. Since then the caſe ſtandeth thus, who can ſufficiently wonder at our madneſſe? Foꝛ we are going, as it were to the gibbet, and

wée daunce, wée laugh, and reioyce in the way, as if wée were secure from all manner of euils. But we are in this erroꝛ, because we know not the shoꝛtnesse of our life.

19 Heere then we sée two wonderfull and monstrous things: one is, that man, being scarcely boꝛne, dyeth; when as notwithstanding, he hath a foꝛme and shew of immoꝛtalitie: other thinges, how long they retaine their foꝛme, so long they remaine: A house falleth not, all the time that his foꝛme and fashion lasteth. The bꝛute beast dyeth not, except fiꝛst hee foꝛgoe his life, which is his foꝛme. But man hath a foꝛme which neuer is dissolued, (namely, a mind, indued with reason) and yet he liueth a very shoꝛt time.

20 But yet thers is another thing to bee séene, far moꝛe monstrous in this creature, that whereas hee is indued with reason and counsell, and knoweth that this life is like vnto a shadow, to a dꝛeame, to a tale that is tolde, to a watch in the night, to smoake, to chaffe which the wind scattereth, to a water bubble, and such like fading things, and that life to come shall neuer haue end: hee yet neuertheless setteth his whole minde most carefully vpon this pꝛesent life, which is to day, and to moꝛrow is not: but of the life which is euerlasting, hee doth not so much

much as thinke: If this be not a Monster, I know not what may be called monstrous.

21 Thus hauing seene the shortnesse and mutabilitie of mans life, let vs now also see the misery thereof. Man (saith holy Iob) being borne of a woman, is of short continuance, and full of miseries. Euery word hath a great Emphasis: Hee is full of miserie, euen from the sole of the foot to the crowne of the head; not onely the body, but the mind also, so long as it is captiued in the prison of the body. Thus no place is left empty and free from miseries.

22 Mans miseries are many and great: there is no member, no sense, no one facultie in man, so long as hee is heere vpon earth, which suffereth not his hell. Nay, all the elements, all liuing creatures, all the Deuils, yea, the Angels, and God himselfe also, bend themselues against man for sinne. To begin with the sense of Feeling: with how many kind of Feuers, Impostumes, Vlcers, sores, & other diseases is it afflicted: The volumes of Phisitians are full of diseases, and remedies for the same; and yet for al this, there are dayly new diseases, and new remedies found out for them: and among the remedies themselues, it were to bee wished, that there were one to bee found that were

were not more vehement to vexe the sicke, then the disease it selfe. Long fasting, and extreame hunger is a bitter medicine. The cutting of Veines, the incision of wounds and sores, the cutting off of Members, the searing of flesh, and sinewes, the pulling out of teeth, are remedies for griefes and diseases: but yet such, that many had rather chuse to die, then to vse these, and such like remedies. Furthermore, immoderate heat, exceeding cold, one while too much drought, another while, excesse of moysture, doth offend and hurt the verie sense of feeling.

23 The sense of Tasting, is most of all troubled with hunger and thirst, and many times medicines and meats that are bitter, sharpe, salt, and vnsauory, do distemper it.

24 The sense of Smelling, is compelled to endure and suffer many times all manner of stinckes, all vapours, and fogges, and things of bad scent.

25 As touching the sense of Hearing, what ill tidings, how many cursed speakings and iniuries doth it heare, which like sharpe swords do pierce the heart.

26 The sense of Seeing, how many things doth it behold which it would not: and how many things doth it not see which it desireth:

27 As for Thought, how many horrible and

and fearefull thinges doth it imagine and faine?

28 What shall we say of vnderstanding? to what an innumerable sort of errors is it subiect? So as it seemeth to bee like vnto a little childe, to whom a tedious & very hard knot to be dissolued is deliuered, and he contendeth what he can to vndoe it: & when the knot beginneth in one part to be opened, hee sheweth it and reioyceth, and seeth not that the knot in the other part is more fast shut: so in like manner, God hath made this generalty of all things, and hath set the same before mans mind, to be considered, & saith, Seeke & search out the reasons, and the causes of all these things if thou canst, when as indeed the truth of the thing is more secret & profound, then mans vnderstanding, being placed in the prison of the body, can reach vnto. This is the cause that the Philosophers and worldly wise-men, haue fallen into so many & sundry sects, and dissensions about things euen of least moment. And they doe so contend among themselues, vntill falsehoode, hauing put on the habite and vizour of truth, deceiueth them all. Hereunto accordeth the saying of the Preacher, chap. 3. God hath set the world in their heart. Or, God hath giuen them the worlde to dispute of, yet

yet cannot man find out the worke that God hath wrought from the beginning, euen to the end. Be not curious therefore, saith Sirach. Chap. 3. vers. 24. in superfluous things: for many things are shewed vnto thée aboue the capacitie of men. And yet wee sée, that the most ignorant doe many times soonest offend herein, rushing into those matters whereof they haue no knowledge, and nothing belonging vnto them. They will build Tabernacles with Peter, and lay platformes for the Church, whereof they haue no skill. Euery common person will be an Agrippa ouer Paul, and euery woman a Bernice, and euery meane person make a shop a Consistorie to controll a State, forgetting the prouerbe, *Ne sutor vltra crepidam*: The shoomaker is not to exceed his Pantofle.

29 But a greater misery as yet holdeth our actiue and practising vnderstanding. For how many meanes, how many reasons and waies doth it deuise to climbe vp higher, and to grow in the opinion and estimation of Men? For the which cause, the Prophet Dauid in his Psalmes saith, that our whole life is like a Cob-web. For as the Spider is occupied all his life time in weauing of Cob-webs, and draweth out of his owne bowels those threds wherewith hee knits his nets,

to catch flies: and oftentimes it commeth to passe, that when the Spider suspecteth no ill, a seruant that goes about to make cleane the house, sweepeth downe both the cob-web and the Spider, and throweth them together into the fire: Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most painefully to haue their nets in a readines, with the which they may catch the flies of honours and of riches. And when they glorie in the multitude of flies, which they haue taken, and promise vnto themselues rest in time to come, behold, Death (Gods handmaid) is present with the brome of diuers sickenesses and griefes, and sweepeth these men away to Hell Fire; they being fast asleepe in the Chaire of security: and so the worke, together with the Worke-Master, in a moment of time do perish.

30 Neyther is the man of meanest capacity, and of least vnderstanding, free from miseries. Who can number the suspitions, the hatreds, the iealousies, the enuies, the cares, the desires, the vaine hopes, the griefs and anguishes of mans mind? If hee doe euill, hee feareth the Iudge, banishment, whipping, reproches, and torments. If he do well, he feareth euill tongues. Who is able

to expresse with what insatiale desires all men are inflamed? Insomuch, that no man liuing is contented with his estate: but wée are like vnto sicke men, which turmoile and tosse, first from one side of the bed, and then to the other, and yet neuer find rest.

31 After these things, behold and consider all ages. How weake is infancy? How ignorant is childhood? How light and inconstant is adolescency? How rash and confident be young men? How greiuous and irksome is old age? What is a young boy, but as a brute beast, hauing the forme and shape of a man? What is a flourishing yonker, but as an vntamed horse? What is an old man, but the receptacle of all Maladies and sickenesses? And in all these ages, with how great a heape of miseries and necessities are wée ouerwhelmed? we must daily eate, drinke, & sléepe: we are daily compelled to serue many other necessities: and (which is much more miserable and vnhappy) wée must of necessity purchase vnto our selues these occupations with infinite labours and sweatings.

32 Now, who is not astonied, if he consider how all the creatures which compasse vs round about, doe bend their whole force, and fight against mankind? as if the thinges which haue béen already repeated, were not

sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which we call the Sun, which is as a certaine generall Father to all liuing things, doth sometimes so scorch with his beames, that all things are parched and burnt vp with the heate thereof: at another time he taketh his course so farre from vs, that all things die with cold.

32 The earth also which is the Mother of vs all, how many men doth shée swallow vp with her downe fals, Gulfes, and quakings?

33 And what doe the Seas? How many doe they deuoure? Verely, they haue so many rockes, so many flats, and sands, so many Syrtes, so many Charybdes, and so many perillous places, that it is a most hard thing of all other to escape the danger of shipwracke: and they which are most safe in the shippe, haue but the thicknesse of a planke betwéene them and death.

34 What shall I say of our ayre? Is it not many times corrupted? And doth it not ingender and gather cloudes, thicke mistes, pestilence and sicknesses?

35 As for the brute beasts, they yéelde no reuerence to man their Prince: & not onely the Lyons, Beares, Tygers, Dragons, and

other greater wilde beasts, but the verie Flies also, Gnats, Fleas, and other of the most small sort of liuing creatures, do wonderfully, and very vehemently trouble, vexe, afflict, and disquiet man.

36 It were to bée wished, that wée had no worse enemies then the brute beasts, & that wée had no cause to stand in feare of men themselues: but these also are ful of fraudes, deceits, iniuries, euill practises: then the which, what can be more intolerable? And what meaneth so much Armour, Pikes, Bowes, Bils, Swords & guns, with diuers other instruments of mans malice? Do not these destroy and consume moe men, then do sicknesses & diseases? Histories report, that by one onely Iulius Cæsar (which is sayd to haue bén a most courteous and gentle Emperour) there were slaine in seuerall battels, eleuen hundred thousand men. And if a man of mildnes & méeke spirit did this, what shall wée looke for at the hands of most cruel men? neither lands nor seas, nor desert places, nor priuate houses, nor open stréets are safe from ambushments, conspiracies, hatreds, emulations, théeues and Pirats. Are there not vexations innumerable, persecutions infinite, spoiling of fields, sacking of cities, preying vpon mens goods, fiering of houses,

houſes, impriſoments, captiuities, gally-ſlaueries, renegations of Chriſtianity (by torments inforced) beſide death it ſelfe, which men daily ſuffer at the hands of men: And this is that ciuill and ſociable creature, which is called humane; which is borne without clawes & hornes, in token of peace and loue, which hée ought to embrace. Moreouer, not onely enemies, but alſo friends, and the maintainers of peace and iuſtice are fierce and cruell againſt men. O man, the very ſtore-houſe of calamity! And yet thou canſt not be humbled, but art proud ſtill.

37 Neither haue wee onely thoſe foreſaid corporall enemies, which wee may ſée and ſhun: but which is more perillous, we haue alſo ghoſtly enemies, which ſée vs, and wee doe them. For the Diuels which are moſt crafty, cruell, and moſt mighty in number and ſtrength, doe nothing, practiſe nothing, and thinke vpon nothing elſe, then how they may tempt, deceiue, hurt, and caſt men downe head-long into hell-fire.

38 The holy and bleſſed Angels alſo, do many times fight againſt ſinfull men. For who burnt Sodom and Gomorrah with the inhabitants therof with fire and brimſtone? The Angels. Who ſlew the fourefcore & fiue thouſand men in the hoaſt of Senacherib?

The Angels. Who afflicted the Egiptians with all those plagues mentioned in Exod? The Angels. Who assisted Ioshua against the Cananites & Iebusites? Gods Angels.

39 Not onely the Angels, but God himselfe also, sometime sheweth himselfe towards man, as towards an enemie: which caused holy Iob to say, Why dost thou hide away thy face, and takest me for thy enemy? What meaneth this, O Lord God, thou also which was wont to be my Father, and keeper hast now bidden a battell against mee?

40 Moreouer, and besides all these things, there is yet a ciuill and internal war, which man hath within his owne bowels continually. For what man is hée which féeleth not the strivings and contentions of his affections, will, sense, and reason? Insomuch that man himselfe doth afflict himself, and vnderstandeth it not, and is a greater enemy to himselfe, then any other can bee. For, who doth greater harme to thée, then thou doest to thy selfe? who more then thy selfe letteth thée, & turneth thée away from thy felicity?

41 Who then séeth not how truely it is sayd, Man that is borne of a woman, is of short continuance, and full of miseries? Who séeth not, that man is set in the very center of the Sphere, that miseries may fall vpon him

him from euery part? And as the white in a Butt, that the arrowes and darts of all miseries may be directed vnto him.

42 But let vs see what followeth, He shooteth forth like a flower, & is cut downe: whereby he teacheth, that mans life is fraile and transitorie. A flower verily is a comely and beautifull thing; and yet for all that, it is nothing, because there is nothing found more fading and vanishing: euen so man, during the time of his Childhood and flourishing youth, seemeth to be of a wonderfull comelinesse; but his beauty is of small price, because it is more brittle then the glasse: seeing that man carrieth alwais the cause of death in his Veines and Bowels.

43 Mans fading away, is such and so sodaine oftentimes, that there can be no reason giuen of his death: for many haue gone to bed well in the euening, that in the morning are found dead in their beds: and many very sodainely haue dropped downe in the highwaies & streets, as they haue walked about their affaires. And this is no wonder, if we consider the substance of mans body: which being a building compact of greene clay, is easily ouerthrown with a smal puffe of wind

44 And how I pray you, commeth it to passe, that clocks are so easily stopped from

their course: Is it not because they are made by Art and skill: skil with so many wheeles, that if one be stayed, all the rest bee letted: If this befall Clockes, that haue wheeles of yron and steele: how much more easily may it come to passe in the humane Clocke of life, the wheeles and engines whereof are not of yron, but of clay: Therefore, let vs not wonder at the frailtie of mans body, but at the foolishnesse of mans mind: which vpon so fraile a foundation, is wont to erect and build such lofty Towers.

45 Furthermore, there is another misery which is signified to vs by the comparison of a Flower; Namely, the deceitfulnesse of mans life: the which indeed is the greatest misery. For as fained vertue is double iniquity: so counterfait Felicity, is a two-fold misery and calamity. If this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt vs: but it doth now greatly damnifie vs, because it is false and deceitfull: and being foule, it maketh a very faire and glorious shew: being euer mutable, it will seeme to be stable and constant: being most short, it beareth vs in hand that it is continuall, that so men (being deceiued) may beleeue that they shall haue time to fulfill all their lusts, and

and yet time & ſpace enough to repent them.

46 Holy Iob concludeth his ſentence thus, Hee vaniſheth alſo as a ſhadow, and neuer continueth in one ſtay. To make this more plaine, behold and conſider the ages of man, and thou ſhalt euidently perceiue the alterations of humane life: Childhode is weake as well in mind, as in body. Flouriſhing youth is weake in mind, but ſtrong in body: ripe and manly age, ſtrong both in mind and body. Old age ſtrong in mind, and weake in body. Crooked old age, is in this twice a child, weake both in mind, and body. Therfore hee flyeth as it were a ſhadow, and neuer continueth in one ſtay.

47 Beſide this, he is now wiſe, now fooliſh: now merry, now ſad: now in health, now ſick: now ſtrong, now weak: now rich, now poore: now he loueth, anon he hateth: now he hopeth, by and by hee feareth: one while he laughes, another while he weepes: now he will, anon he will not. To conclude, the Moone, or any other thing that is mutable, sheweth not ſo many changes to vs, as doe the daily and almoſt ſodaine alterations of men. And yet for all this, they liue as men in a frenzy, which know not their miſeries. And although they cannot repoſe their hope, and aſſurance in the preſent things of this life:

life: yet doe they not remoue the thoughts of their mind, their counsels, their workes and endeauours, vnto the happinesse of the life to come. And if it were possible, they would make the place of their exile and banishmēt, their country and inheritance. But in vaine they desire this: for death commeth and playeth the last Pageant, shutting vp and finishing the life of all calamities.

Chap. II.

Concerning *Death*, and the Meditation thereof.

THe error of all men, for the most part, takes the originall from hence, that they forget the end of their life: which they ought to haue alway before their eyes. For hēre-hence commeth Pride, Ambition, too much carefullnesse for the body: hēreof also come these towers, which we build vpon the sand. For if we did consider what wee

should

should bée after few dayes, our manner of liuing, would be, peraduenture, more humble and temperate. For who would haue a high loke and a proud stomacke, if he would with the eyes of his mind behold what manner of one shortly after hée shall bee in his graue? Who would then worship his belly for a God, when hee weigheth with himselfe, that the same must in a short time be wormes meat? Who would be so in loue with money, that hee would run like a mad man by Sea and Land (as it were through water and fier) if hée vnderstood that he must leaue all behind him, sauing his winding sheet? If this were thought vpon, all our errors would soone be corrected.

2 The word of God telleth vs in many places of this vanity: to the end wee might the more earnestly séeke a better course, and more happy life. The Prophet desireth of God, that hee may learne to number his daies, to the end he may apply his heart vnto wisedome. For, vnlesse wé thinke vpon death, we cannot apply & fashion our selues to a godly life: Yea, wé finde daily in our selues by experience, that the forgetfulnesse of death makes vs apply our hearts to folly and all kind of vanity. The holy men of olde time, were wont in such wise to kéepe an account

count of their dayes, that aboue all things they might apply their hearts to wisedome. Of al Arithmetical rules this is the hardest, to number our daies. Men can number their heards and droues of Oxen, and of Sheepe: they can account the reuenewes of their Manors and farmes: they can with a little paines number and tell their Coyne: and yet they are perswaded, that their daies are infinite and innumerable, and therefore doe neuer begin to number them. Who sayth not, vpon the view of another: Surely, yonder man loketh by his countenance, as if he would not liue long: Or yonder woman is old, her daies cannot bee many? Thus we can number other mens dayes and yeeres, and vtterly forget our owne. Therfore this is the true wisedome of mortall men, to number their owne dayes, and like skilfull Geometricians to measure all their actions, all their studies, all their cares, all their thoughts, all their desires, and al their counsels, by their departure out of this life, (as the end whereto they are referred) as it were by a certaine rule, & thereunto to direct all things: and so to finish the course of our life which God hath giuen vnto vs, that at the last wee may come to the hauen of rest.

3 The case standing thus, we cannot, nor ought

ought not to doubt, but that the Diuell, a moſt cruell enemy of mankind, laboureth al that he can, to take away from vs the moſt wholeſome remembrance of death; which by moſt euident demonſtrations ſetteth before our eyes, the breuity of our life, the miſery of our fleſh, the deceits of the world, the vanity of things preſent, and whereunto all humane beauty, and the vniuerſall glory of the world, ſhall come at the laſt. For otherwiſe, how could it be, that we ſhould at any time forget a thing ſo fearefull, and which by no manner meanes we can ſhun and auoyd?

4 If a light ſuſpition of ſome loſſe, either of our goods, or of honour, doth preuaile ſo greatly with vs, that many times it taketh from vs our ſléepe, what might the meditation of moſt aſſured death doe? which is more terrible then all other terrors beſide.

5 Wherefore, as they which in open games of actiuity, as of ſhoting, and wreſtling, and ſuch like, doe long before the day come, thinke vpon the ſame, and do exerciſe their hand and Bowe, ſpending and conſuming many Arrowes at the marke, that in the day of tryall for the beſt game, they may ſhote neareſt the marke: and as Fencers, which are to play their prizes of tryall, doe daily try their ſtrength, and exerciſe their

Wea-

weapons, bending their whole mind how they may best foile their enemies, that when the day commeth they may haue honor, and triumph: euen so ought we to doe, for whom a greater reward without all comparison is set, if we die well: and if otherwise it come to passe, wee shall be punished with vnspeakable shame and reproch.

6 And this our meditation of death shall bee handled in no other order, then the same which our death and departure from this life bringeth with it. For, as they which are to run a race, doe oftentimes lead the Horses vp and downe the running place, that they may see, and be acquainted with all the stones, vneuen places, and other impediments in the same; that when the day commeth, they may finish the race without stay or stop: euen so wee, which whether we will or no, must measure and pace the race of death, shall doe very well, if now in our mind and memorie we frame this race, and do diligently consider all those things which are in the same; especially, seeing the way is most obscure & full of sundry impediments, and is so perillous, that there are very few which finish the same happily. They which slip and stumble in it, shall neuer more finde any hope of saluation.

7 Ther-

7 Therefore, that wee may begin there where this most bloody battell hath his originall, wée ought diligently to consider the same: namely, that then death doth especially come, when men doe least thinke of it. Héereupon the Apostle Paul saith: The day of the Lord shall come, as a Theefe in the night. And in the Apocalyps: Behold, I come as a Theefe. And Théeues haue this property, that they breake open houses to steale when men are most fast a sléepe, and when they least suspect any such thing.

8 Héereupon the Prophet Amos hath these words: In that day will I cause the sun to goe downe at noone, and will darken the earth in the cleare day: that is to say, when men thinke it to bee the high noone of their age, when they thinke that they haue yet many yeares to liue, when their minde is occupyed about their gaine, about their affayres, about their honours, buildings, marriages and pleasures: when they say vnto their soule; Soule, thou hast much goodes laid vp in store for thée many yéeres, eate, drinke, rest, and bee merry: then shall suddenly be sayd to them; Behold, death is at the doore: thou fole, this night shall thy life bée taken away from thée: & whose are then those things which thou hast gotten?

9 Then

9 Then death, vnlwked for, fruſtrateth all our counſels, cutting off the Webbes of our deuiſes, and with one ſtroke hée caſteth downe, and layeth flatte to the ground all thoſe Towers builded in the ayre: and then what a wound doth the heart of the ſinner receiue, which loueth this preſent life, when the Phyſitian ſayth vnto him, Thou muſt from henceforth thinke no more on life, but of death?

10 Héere firſt of all, all thoſe things which he loued in time paſt, offer themſelues vnto him, from the which hee ſhall bee pulled away, and ſeparated by death, whether hée will or no. The body ſhall die once; but the heart ſhall die ſo often as the thinges bee in number which hee loued. Then in very déed ſhall the moſt cleare light be turned into darkeneſſe; becauſe thoſe things which were afore-time occaſions of great ioy, ſhall be now horrible vexations and torments. It is a moſt ſwéete and pleaſant thing to them which liue, to ſée their louing and faithfull Friends, to remember their honours, to thinke vpon the pleaſures paſt & to come: but all theſe things, in the time of death, ſhall be as ſwords, as torments, and moſt bitter potions.

11 But if it bee a hard matter to bee pulled

pulled away from those things which do not so néerely touch man, how bitter, I pray you, will the separation be of the body from the life and soule? For, such two louing familiars, which haue alwayes liued swéetly together, euen from the mothers wombe, cannot bee separated without great griefe. If the Dre doe commonly low and mourne, when his yoke-fellow, which was wont to draw with him is taken away, how will euery one of vs mourne, when the mind shall be separated from the body? Then will the body and the mind, with teares repeate againe & againe. Dost thou thus separate, bitter death? O death, dost thou thus separate?

12 And when the cogitation of so sharpe a separation is déepely settled in our minds, then griefs follow griefes, and sorrow commeth vpon sorrow: for then it commeth presently into the mind, what a miserable condition the body and soule shall be in after the separation. And first of all, when a man beginneth to recount with himselfe, that his body after a few houres, shall be buried in a graue, or darke tombe, he cannot cease from wondring at so abiect and miserable a condition. What? The body that now liueth, which séeth, which heareth, which speaketh, shall it bee made (after one houre) in a

moment, blinde, deafe, dumbe, without spirit, without life: Shall I haue then in stead of a large Pallace, a base Sepulchre: In stead of a soft bed, the hard ground: For delights, rottennesse: For swéete smelles, stinkes: and instead of seruants and familiar friends, wormes: And thus this cogitation of the Graue, will very sore trouble, and terrifie a man in these extremities.

13 But yet notwithstanding, euerie man feareth much more, when hée beginneth to consider what condition remaineth for the Soule. For when hee beholdeth that eternity, and that new Region, vnknowne to all men liuing, which hée then alone and naked is to enter: and againe, when he vnderstandeth that there is to bee found in the same, both euerlasting glory, and perpetuall paine and misery, and knoweth not of which he shall take his part: it cannot bée told, with how great feare, with what carefulnesse, and with what exceéding sorrow he shall be tormented. When hée perceyueth plainely, that after two houres he shall bée either in eternall ioyes, or in euerlasting paines: Is not this a crosse surpassing all other crosses?

14 This incertainetie therefore of blisse, or of a cursed estate (which after two houres

houres the ſinner expecteth, that remembreth his ſinnes, & feareth the iuſt iudgement of God without hope of remiſſion or faith in Chriſt) bringeth a hell in mind, not to be expreſſed. For by how much the Kingdome which he deſireth is of largeneſſe, & by how much the fiery Furnace which he feareth is terrible, by ſo much greater ſhall this perturbation be. For, from the one, Angels ſhal come to carry the faithfull vp into heauen: and from the other, infernall ſpirits come to carry the wicked and Infidels into hell fire.

15 But there is yet a far greater perturbation then this: namely, that he ſhall call to mind the account which hee is to make to God, of all his words, deeds, and thoughts. For of it ſelfe it is a horrible thing to enter into iudgement with God: the which horrour will wonderfully vexe and diſquiet the diuels themſelues. For as, ſo long as wee liue, they ſet forth vnto vs the mercie of God, and doe alſo commend the ſame, and doe ſtriue all that they can, to keepe vs from meditating of his iuſtice and iudgements: euen ſo now on the contrary part, they extenuate, & make his mercy inſufficient, and doe ſet before our eyes the greatneſſe and ſeuerity of the Lords iuſtice.

16 Then the ſinner will beginne to

tremble, and fall into desperation, and will begin to reason thus with himselfe: If God for the sinnes of others, spared not his onely Sonne, will he spare me which am guilty of so many sinnes: If this be done in the grẽn tree, what shall befall that which is seare ẽ drie: If the Prophets, if the Apostles, if the Martyrs, after they liued godlie so many yeares, entered not into the Kingdome of heauen without tribulations, what other place can be left for me, but that of hell fire: which know no good that I haue done.

17 If the Scripture be true, which saith, Hee will render to euery man according to his works: I which haue done so great wickednesses, what should I looke for but eternall torments: If the Apostle lye not (as indeed hee doth not) when hee saith, That which a man soweth, that shall hee reape; What shall hee reape but eternall death, which hath made so cursed sowing: If no polluted thing shall enter into the kingdome of God, how shal I, which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance?

18 Then therefore all his sinnes which he committed with so great facility, when he liued, shall violently inuade the sinnefull man like an hoast of his enemies. Then the

feare of punishment will open the eyes, which sléeping, Security in sinne before had shut: then ambition, pride, theft, murthers, adulteries, fornications, gluttonies, drunkennes, lying, periurie, idle words, vncleane thoughts, and negligent slacknes in all good workes, will come to remembrance. O how heauy and grieuous will they then séeme to bée, which now séeme so light, and are done with so much swéetnesse and pleasure! And how greatly will they then torment the mind of the sinner?

19 For, who is able to expresse that last Agony, wherein the soule fighteth with feare and painefull sicknes, with the temptations of diuels, with feare of the iudgement to come, & all this at one instant? Then commeth that last perturbation, the failing of all the senses, as the fore-runners of death approaching, which vehemently terrifieth: at what time the breast swelleth, the spéech groweth hoarse, faint and hollow, the eies sinke, the nose beginneth to be sharpe, the countenance waxeth pale, the fæt die, and the Arteries send forth a cold sweat.

20 These thinges which appeare outwardly are grieuous and full of horror: but they are, without all comparison, more grieuous and horrible which are felt inwardly.

For if they (as Saint Hierome writeth of blessed Hilarion) which haue many yéeres serued God, doe feare at the time of their departure; what shall they doe which many yeares haue serued the Diuell, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whither shall they goe? Whose helpe shall they craue? What counsell shall they take? If they looke vp-ward, they shall sée the drawne sword of Gods iustice: if down-ward, they shall sée a great gulfe gaping, and hell fire: if the time past, they shall sée all things vanished away like a shadow: if the time to come, they shall behold the eternitie of worlds, which shall last without end.

21 But how (I pray you) shall they bee able to resist and abide the assault of the Deuils, who will then bestirre them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this estate, will not be permitted them.

22 O that wee might vnderstand and know what manner of battell this is, and what manner of burthen to be borne in this houre. We would then verely be other manner of persons then hértofore we haue béen. All these things faith teacheth, nature proclai-

claimeth, experience testifieth, and it is euident to euery one of vs, that we shall come vnto that state, wherein we will desire with all our heart, that we had bridled our selues from all wickednesse, that we had exercised all the workes of vertue, that we had liued in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon present thinges onely: let vs wisely prouide for thinges to come, and so by the grace of God wee shall bring to passe, that the same houre which to others is the beginning of sorrowes, to vs shall bee the beginning of ioy and felicity.

23 Thus farre wee haue shewed what may befal a man at the point of death, vntill the moment of his departure: now let vs see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolued, there lyeth vpon the ground not a humane body, but a dead carkasse, without life, without sense, without strength, and so fearefull to looke vpon, that the sight thereof may hardly be indured. To bee short, it is a little better (as touching the substance) then the body of a horse, or a dog which lieth dead in the fields, and all that passe by stop their noses, & make hast away, that they be not annoied with the

ſight and ſtinke thereof. Such is mans bo-dy now become: yea, and though it were the body of a Monarch, Emperour, or King. Where is now that Maieſty, that excellen-cy, that authority which he had afore time, when men trembled to behold it, and might not come in preſence thereof without all re-uerence and obeyſance? where are all thoſe things become? Were they a dreame, or a ſhadow?

24 After thoſe things the funerall is pre-pared, the which is all that men can carry with them, of al their riches and kingdoms: and this alſo they ſhould not haue, if in their life time they did not appoynt it for their dignity and honour. For the Prophet Da-uid ſaith truly: Be not thou afraid, though one be made rich, or if the glory of his houſe be increaſed; for hee ſhall carrie nothing a-way with him when hee dieth, neither ſhall his pompe follow him.

25 Here now a pit is digged, ſeauen or eight foot long, as if it ſhoud ſerue for Alex-ander the great, whom the World could not containe, and therein the dead carkaſſe is contented to dwell alone continually: the which ſo ſone as it is come, the wormes doe welcome, and the bones of other dead men are conſtrayned to giue place.

26 In this house of perpetuall oblivion and silence, the carkasse being wound in a sheete, and bound hand and foote, is shut vp, though it néed not to haue so great labour be stowed vpon it: for it would not run away out of that prison, though the hands and fèet were lose.

27 And now, if wée doe but consider a little of the Tombes and Sepulchres of Princes, and Noble men, whose glory and maiesty wee haue séene when they liued héere on earth, and doe behold the horrible formes and shapes which they now haue: shall we not cry out as men amazed; Is this that glory? Is this that highnes and excellency? Whither now are the degrées of their waiting seruants gone? where are their ornaments and iewels? where is their pompe, their delicacy & nicenes? All these things are vanished away like the smoake, and there is now nothing left but dust, horror and stinke.

28 But now, leauing the body in the graue, let vs consider how the soule entereth into the new world. Therfore so soone as the soule of the sinner is dissolued from the flesh, it beginneth to passe through a region vnknowne, where there are new inhabitants, & a new manner of thing. What then shal the miserable and sinfull Pilgrime

doe,

doe, when hée shall sée himselfe alone in such an vnknowne Region, full of horror: How, and by what meanes shall hée defend himselfe from these most fierce théeues, and horrible monsters, which in those vaste desarts do assaile passengers: This verily is a feare-full iourney.

29 And yet the iudgement is much more fearefull, which in that place is exercised. Who is able to expresse the vprightnesse of the Iudge, the seuerity of the Iudgement, the diligence of inquisition, & the multitude of witnesses:

30 In this Iudgement, teares willl not preuayle; prayers will not bo heard; promises will not be admitted, repent ance wil be to late: & as for riches, honorable titles, Scepters, and Diadems, these will profite much lesse. And the inquisition shall be so curious & diligent, that not one light thought, nor one idle word (not repented of in the life past) shal be forgotten. For truth it selfe hath said, not in iest, but in earnest, Of euerie idle word which men haue spoken, they shall giue an account in the day of iudgement.

31 O how many which now sinne with great delight, yea, euen with grédinesse (as if wee serued a God of Wood, or of Stone, which séeth nothing, or can doe nothing) will

bee

be then astonished, ashamed, & silent! Then shall the dayes of thy mirth bee ended, and thou shalt be ouerwhelmed with euerlasting darkenesse; and in stead of thy pleasures, thou shalt haue euerlasting torments.

When Ieremy had remembred all the calamities and sins of the Iewes, at the last he imputeth all to this: She remembred not her end, Lam. 1.9. So, If I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but their honor and dignity, why couetous persons care for nothing but their golden gaine, why voluptuous Epicures care for nothing but their pleasure, why the pastor careth not for his flocke, nor the people for their pastor, I may say with Ieremy, they remembred not their end. When Salomon had spoken of all the vanities of men, at last he opposed this Memorandum, as a counterpoyze against them all, Remember that for al these things, thou shalt come to Iudgement: as if hee should haue said, men would neuer speak as they spake, thinke, as they think, nor doe as they doe, if they were perswaded, that these thoughts, words and déeds, should come to iudgement. What if wée had dyed in the dayes of our ignorance, like Iudas that hanged himselfe before hée could sée the Passion, Re-

Resurrection, or Ascension of Christ Iesus: wée should haue numbred our daies, and our sinnes too: but alas, how many dayes haue wée spent, & yet neuer thought why any day was giuen vs? But as the old yéere went, and a new came, so wée thought that a new would follow that: and so wée thinke that another will follow this: and God knoweth how soone we shall be deceiued: for so they thought too, that are now in their graues. O deare Brethren, this is not to number our dayes, but to prouoke God to shorten our daies. I that writ this, thou that readest this, and all you that heare this, which of vs haue not liued twenty yeares, yea, and some thirty or forty, & happily some many more, and yet wee haue neuer applyed our heartes aright vnto wisdome? O, if we had learned but euery yeare one vertue, since we were borne, we might by this time haue béen like Saints among men; wheras, if God at this present time should call vs to iudgement, it would appeare, that wee had applyed our hearts, our minds, our hands, our féet, our tongues, yea, & our whole bodies, to riches, and pleasures, to lying & deceyuing, to swearing and forswearing, yea, and to all kind of sin and wickednes: but to true vertue and wisedome, we haue not applyed our hearts.

God

God of his mercy giue vs grace to ſée our former ſinnes, truely to repent vs of them, & to amend our liues hereafter, that wee may liue with him for euer. Surely, if man could perſwade himſelf that this were his laſt day as it may be, if God ſo pleaſe, he would not deferre his repentance vntill to morrow. If he could think that this is his laſt meat, that euer he ſhall eate, he would not ſurfet: if he could belieue that the words which he doth ſpeake to day, ſhould be the laſt words that euer he would ſpeake, hee would not offend with his tongue in lying, ſwearing and blaſpheming. If he could be perſwaded that this were the laſt leſſon, the laſt admonition, or the laſt ſermon that euer God would afford him, to cal him to repentance, he would read it, or heare it with more diligence then euer he hath done before. O, I beſéech you remẽber your ſelues, while it is to day, leaſt you repent your ſelues when it is too late: of all we that be héere, which of vs can aſſure our ſelues of life till to morrow? Or what if we ſhould liue, thrée, foure, or fiue yéeres, or what if twenty yéeres, who would not liue like a Chriſtian twenty yeares, to liue in Heauen with Chriſt eternally? Wee can be content to ſerue ſeauen yeares Prentiſe, with great labour and toyle, to be inſtructed

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in some Trade, that wee may liue the more easily the rest of our dayes, and wée must labour notwithstanding afterwardes: and can wee not bee content to labour in the things of God a little while, that wée may rest from our labour euer after? Christ said to his Disciples when hee found them slée-ping, Could you not watch one houre? So I say vnto you, and to my selfe, Can we not pray? can we not fast? can wée not suffer a little while? Hée which is tyred, can trauell a little further, one step more to saue his life: and therefore God would not haue men know when they shall die, because they should make ready at all times, hauing no more certaintie of one houre, then another.

32 Séeing therefore the case standeth thus, let vs loke to our selues, and let vs take counsell of him, which would bee an Aduocate before he be a Iudge: for no man knoweth so well what is necessary for vs against that day, as hee that shall bee the Iudge of our cause. Hee therefore cryeth thus vnto vs; Walke while ye haue the light, least the darkenesse come vpon you. Take heed, watch and pray, for ye know not when the time is. Be ye like men waiting the comming of their Lord, &c.

33 They that thus watch and waite, are sure

sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy: of the which happy dissolution, the Scriptures thus record: I am now readie to be offered, and the time of my departure, or dissoluing, is at hand. I haue fought a good fight, and haue finished my course: I haue kept the Faith: Henceforth there is laid vp for me the Crowne of righteousnesse, &c. *2. Tim.* 4. 6. 7. 8.

As the Hart brayeth for the Riuers of water: so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuing God: when shall I come to appeare before the presence of God? *Psal.* 42. 1.

The righteous shall liue for euer: their reward also is with the Lord, and the most high doth care for them. Therefore shall they receiue a gratious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shall he couer them, and with his arme shall he defend them. *Wisd. Chap.* 5. 26.

Bring my soule out of prison, that I may praise thy name. *Psal.* 142. 7.

I desire to be looſed, and to be with Christ, which is best of all. *Phil.* 1. 13.

For wee know, that if our earthly house of this Tabernacle be destroyed, wee haue a building giuen of God; that is, a house not made

made with handes, but eternall in the Heauens. 2. Cor. 5. 1.

Let these thinges be oftentimes thy meditation & study: that so despising the thinges of this transitory life, and passing thy steps in the pathway to felicity, thou maist at the last obtaine the reward which our Sauiour Christ hath promised. Come yee blessed of my Father, &c. Which Lord for thy mercy sake grant vs, Amen.

CHAP. III.

Concerning the generall day of Doome.

FOrasmuch, as The feare of the Lord is the beginning of wisedome, and all for the most part are restrained from sinne and wickednesse, by the feare of punishment and paines, and are brought to a good mind and purpose; they which excludeth his feare out of their heartes, doe shut vp against themselues the true and wholesome repentance. For as the Scripture

ture testifieth, the feare of the Lord expelleth sinne, & he which is without feare, cannot be iustified. The which S. Augustine by a very proper similitude setteth forth; If there bee no feare, there is no entrance for loue: euen as wee see when a man soweth, the thred is brought in with a needle, the needle first entreth, but except the needle go out also, the thred followeth not: euen so, feare first possesseth the mind, but feare remaineth not there alone, because it therefore entred to bring in loue. Wherefore to awake vs sleeping in sins, and to ingender feare in our mindes, the Lord doth oftentimes in the Gospell threaten vtter darkenesse, gnashing of teeth, euerlasting fire, and other torments of hell: that at the least wise for feare of paines and torments, we might bridle our minds, our eyes, and our hands, from sinne and wickednesse.

2 This feare is not onely profitable, but also very necessary. For if now after so many threatnings of our Creator, so fearefull and so grieuous, wee scarcely forsake our sinnes: what would wee doe if God did not threaten at all? Therefore I hold this, that the feare of the Lord is as it were, the parent and keeper of righteousnesse, temperance, loue, and of all vertues.

3 But there is nothing that doth more worke this feare in vs, then the remembrance of that great day, wherein all the causes of all men are to be pleaded, and their matters determined. Insomuch that Saint Augustine affirmeth, If Christian men should heare no other Gospell, then that wherein the generall iudgement is set forth, that one might suffice both to reuoke sinfull men from their wickednesses; and also being reuoked, to containe them in their duty.

4 Wherefore, in this Chapter, wée will handle two notable points concerning the iudgement to come. The first shall bée concerning the greatnesse and horrour of that day: and of the fearefull signes that shall goe before the same. The second shall bée concerning the raysing vp of the dead bodies and the comming of the Iudge.

5 The greatnesse and horrour of the last day may be knowne héereby, that it is called in holy Scripture a great day, and the day of the Lord. And shall it not indéed be a very great day, which shall comprehend all the daies of all ages, aswell those that are past, as those that are to come? For, in that day men shall render an account of all the dayes that are past. In that day God will poure out that infinite treasure of his wrath and indigna-

indignation which he hath heaped vp in the ſpace of all the worlds that are paſt. In that day the motions of the heauens ſhall ceaſe, the courſe of the ſtarres, the reuolution of yeares, the viciſſitude or returne of months and dayes, the decay of mortall things, all the cogitations of men, all their ſtudies, all their arts, all their diſciplines, all their affaires ſhall reſt in eternall ſilence.

6 Alſo in that day it ſhall bee decréed by the ſentence and irreuocable conſtitution of the moſt high and eternall Iudge, what ſtate and condition euery one of vs ſhall haue, and retaine in all eternity of worlds.

7 And not without cauſe, the holy Scriptures haue called it the day of the Lord: for as all the daies of men going before, are called their daies, becauſe men watch in them, and do whatſoeuer they will, and God beareth, ſuffereth, endureth, expecteth, and after a ſort ſléepeth, and reſteth in them: euen ſo then the day of the Lord ſhall ſhine, wherein he ſhall continually waken, and ſhall doe whatſoeuer hee will, and we (whether we will or no) muſt ſuffer and endure.

8 Thou now doſt adde ſin vnto ſinnes, & ceaſeſt not to offend God daily, and God is ſilent at all theſe things. And why ſo? becauſe this day is thy day: but the day ſhall

come, beléeue mée, the day of the Lord shall come, which shall bring an end to so long silence, and wherein hee will take vengance of all the iniuries that haue béene done vnto him.

9 Thus wée sée, that all Eternitie comprehendeth two dayes onely: The one, of man; the other, of God. In the one, men shall watch, and God shall sléepe: In the other, men shall sléepe, and God shall watch.

10 How horrible this day shall be, wee cannot plainely vnderstand, and yet we may gesse at it by the present calamities: for then the host of all punishments, with their confederate battell of all offences, shall assaile vs with maine force.

11 But as in the wars of men, before the last and generall battell, there are many excursions, and short skirmishes: euen so before that great and most fearefull conflict which shall bee in the day of the Lord, God is wont with his seuerall bandes to make certaine excursions: and one while to send vpon vs famine, another while pestilence, another while warre, another while earthquakes, another while flods of waters, and another while drought (as it were his horsemen to inuade vs) who when they haue dammified vs, retire & abide in their tents.

If therefore, wée so greatly feare pestilence, warre, famine, earth-quakes, and such like, when as they are but the beginning of sorrowes and short excursions: what I pray you, will we doe; when the last and generall conflict shall come: at what time all tribulations, extremities, calamities, and miseries shall all fight against vs?

12 And if we doe yet more fully desire to know the greatnesse and horror of that last day, let vs consider those signes which shall a little while come before that day. Therefore before the comming of that great day, heauen and earth, and all the Elements shal giue signes. For there shall be signes in the Sun, in the Moone, and in the starrs, and vpon the earth, trouble among the Nations with perpleritie: the Sea and waters shall roare, and mens hearts shall faile them for looking after those things which shall come vpon the world.

13 For, as man (which is a little world) when hee drawеth nére to his end, the humors in him, as certaine elements are troubled, and his eies, which are as the Sun and Moone, are obscured and lose their light, and the rest of the senses, as the lesser starrs, doe by little & little fall and faile, and his mind & reason (as the power of heauen is moued

from his seat) wandereth and erreth: euen so in the dissolution and fall of this whole frame, which is called the great world, the Sun shall be turned into darknesse, and the Moone into blould, and the starres shall fall from heauen, the ayre shall be full of whirle-winds, stormes, corruscations, flashing meteors, and thunders: the earth with fearefull tremblings, and swallowing Gulfes: the flouds of the sea shall swell so high, as if they would ouerflow the whole world: and the roring and raging noyse of the fretting billowes and tolling waues, shall greatly terrifie. Men therfore shal wither and ware pale with feare and horrour, and trembling shall vexe them more and more; expecting what these new monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14 When a tempest ariseth at the Sea, and the boysterous waues begin to tosse and beat the ship, and the men which are in the same, do behold the horrible lightnings, and fiery flashings in the ayre, and the furious windes also making the sea, to swell & rage in such wise, that now they see themselues tossed aloft, & then anon carryed downe into the deepe: they beginne presently to cry, to feare, to tremble, to call for mercy, to mul-

multiply their prayers, to craue time of repentance, to commend their saluation to Almighty God: and to be short, they begin to thinke of the amendment of their manners, and to haue better purposes. Then thinke with thy selfe, what manner of mind men will haue when they shal sée heauen and earth, and all the elements to haue their peculiar and proper tempests; when the Sun shall stricke a horrour into mens heartes with his fearefull darkenesse, and the Mone béeing turned into bloud, shall terrifie them that behold it, and the Stars with their fals shall threaten (for they shall fall so thicke, that the firmament shall séeme to be quite without light) and the ayre with continuall fiery Meteors shall séeme to burne, the Sea shall swell exceedingly, and the most high mountains being shaken with earthquakes, shall fall with exceeding great noyse.

15 Who then will take pleasure to eate? who will take delight in drinke? who will then haue any desire to sléepe? nay, who dare once then slumber, or to take the least rest amidst so many tempests and stormes? O miserable and vnhappy sinner; ouer whose heads all these signes doe hang, & doe foreshew vnto them extreame calamity! O happy men, yea thrice, foure times, ten times,

yea a thousand times happy & blessed whose conscience in that time wil make them merry and glad!

16 Thus farre wée haue considered the greatnesse of the last day, & the signes going before the same: now let vs call to mind certaine things concerning the resurrection of the dead, and the comming of the Iudge.

17 Therefore after those signs and wonders which shall goe before the day of the Lord, an Archangell shall come downe from heauen, and with the fearefull sound of a Trumpet shall giue a signe to all that are dead, to rise againe, and to come to Gods iudgement. This is that Trumpet, which Hierome thought that hee euer heard sounding in his eares, whatsoeuer hée were doing, and not without cause: for who can appeale from this citation? who can refuse this iudgement? who can pretend sicknesse, busines, or any other excuse?

18 Then shal death be compelled to make surrender of all the spoyles in a moment, which hee hath taken away from the world: and hée shall bée sent away into euerlasting banishment beyond all lands, Seas, and beyond the world, and the borders of all liuing things. For as S. Iohn sheweth in his Reuelation, then shall the Sea yéelde vp her

dead

dead which it hath ſwallowed, & death and Hell ſhall doe the like.

19 What a ſight ſhall there be then, when Sea and Land ſhall bring forth in all places ſo many bodies, ſo vnlike one to the other, ſo different, and ſo vnequall? And when as at one and the ſelfe ſame place, ſo many armies ſhall come together from all parts of the world; In that place, Adam (the Father of the Nations of the earth) ſhall ſée all his poſteritie come together, and ſhall maruell. There we ſhall ſée Xerxes, Darius, Alexander, Cæſar, and other Monarchs of the world: but yet hauing other formes, other manners, and other mindes, then they had when they liued héere. For at the ſound of the Trumpet, Kings, and Nations, and all the world ſhall tremble, they ſhall ſtrike their breaſts and mourne.

20 Moreouer, although al men ſhall be reſtored vnto life: yet neuertheleſſe, there ſhal be great difference betwéene thoſe bodies which ſhall bee reſtored to holy men, & thoſe which the wicked and vngodly ſhall receiue. For they ſhall be more ſhining then the Sun and ſhall be beautified with vnſpeakeable brightneſſe: but the others, moſt foule and vgly, and more terrible then death it ſelfe.

21 What pleaſure I pray you ſhall the bleſſed

blessed soules haue when they shall bée ioyned againe to their bodies, as to their most swéet brethren, after so long banishment, neuer to feare any more a separation? What, I beséech you, shall flesh féele, when it shall bée rayled from dust, and shall sée an vnwonted light? And when the soule shall come vnto it, and say, God saue thee my sister, and most sweet spouse, the winter is now gon, the storme is past: arise my beloued, and come, the Lord hath fulfilled our desire: thou hast béen the companion of my trauels & labors, thou hast, for the Lords sake, suffered with me persecutions & iniuries, thou hast béene with me in watchings, in fastings, & vnder the crosse of repentance, thou hast liued with a temperate and spare dyet, to féed the poore, thou hast not exceéded in apparrell, that thou mightest cloath the naked: equity therefore and reason requireth, that the things which thou hast sowne with mee in teares, thou shouldest also reape with me in ioy: and that séeing thou hast béene a companion with me in my labors, thou shouldest also be partaker with me of my pleasures, riches, and glory: Then shall the soule swétly imbrace the body, and the body ioyfully kisse the soule, and they shall be ioyned together with most happy and indissoluble knots. And then with

how

how great ioy and gladneſſe ſhall they dwell together in one? For from thenceforth appetite ſhall not contend with will; nor ſenſe with reaſon: but being ioyned together in one with the league of amity, peace and concord, they ſhall enioy the delights and ioyes of heauen euerlaſtingly.

22 And contrariwiſe, with what anguiſh ſhall the ſoule of the ſinner bee tormented, when the foule, ill-fauoured, deformed, and fearefull body is offered vnto him? With what words thinkeſt thou, will they ſalute one another? O vnhappy body, will the ſoule ſay! O the beginning and end of my calamities! thou haſt brought mee to theſe torments with thy intiſements: and now I am com, not as it were into the houſe of reſt: but as it were into a priſon, to be tormented. I am compelled to enter into thée againe, againſt my will. Is this that fleſh, for the which I haue committed ſo many fornications, ſo many wickednesſes? for the which I haue ſo many times giuen my ſelfe to gluttony & carnal pleaſurs? Is this that face which with ſo great care I haue kept from Sunburning? O vnhappy palace, for thy ſake I haue wearied my ſelfe by land & by Seas. O vnfortunate belly, how became I ſuch a fole that I ſhould worſhip thée for God? haue I

loſt

loſt the Kingdome of heauen, for this moſt abiect body, for this moſt foule ſinke of all filthineſſe, and haue purchaſed to my ſelfe euerlaſting torments: O yée furies, O yée ſpirits of hell, why doe you ſtay: why teare yée me not in péeces: why doe yée not bring me to nothing: Theſe and ſuch like words ſhall the ſoule vtter againſt the fleſh with exceéding rage & hatred: the which notwithſtanding it loued ſo well when it was héere vpon earth, that it worſhipped the ſame for a Lady and a God: and to fulfill the luſts thereof, it feared not to violate and breake the law and commandements of God.

23 And when all are riſen againe, and are gathered together into the places which God hath appointed for his iudgement; then ſhall hee appeare in the Clouds of heauen, with power and great Maieſtie, whom God hath appointed to bée the Iudge of the quicke and dead. And hée ſhall not come alone, but accompanied with an innumerable multitude of heauenly Princes.

24 The feare which ſhall come by reaſon of that Maieſtie, ſhall be ſo great, and ẏ Prophet Iſaias ſaith, They ſhall go into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maieſtie, when he ſhall ariſe

Eſa. 2. 19.

to

to destroy the earth. And the Apostle Saint Iohn addeth, I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen. For as when the flod of the Ocean swelleth, they are wont to tremble which dwell vpon the shore, and yet can take no harme: euen so, when the Lord beginneth to poure forth his wrath & indignation vpon wicked men; the Saints also, and the Angels, and men which are in no perill, shall after a sort trembls & feare. If therefore the iust shall feare, and the pillars of heauen shall shake, what shall the wicked and vngodly doe? Apoc. 20.

25 And in very déed, so sone, as the Lord shall appeare, there shall be heard immediately a great cry & howling among the nations, for then (as the Lord himselfe saith) shall all the kindreds of the earth mourne, and they shall see him whom they pearced, and they shall lament for him, as one mourneth for his Sonne, and be sorry for him, as one is sorry for his first borne. O how many causes of wéeping and howling, shall miserable and vnhappy men then haue? They shall wéepe, because they shall sée that their euils, & miseries as past all remedy. They shall wéepe, because they shall sée that their repentance is too late, & vnprofitable. They Mat. 24. Apoc. 1. Zach. 12.

shall

shal wéep because they cannot appeale from Gods sentence; neither can flie the iudgement at hand: and it shall séeme a thing intollerable to be at the iudgement, & to heare the sentence of euerlasting condemnation. They shall wéepe, because when they liued héere on earth, they despised those which forewarned them. They shall wéep, because the pleasures which are gone as a shadow, haue brought vpon them endlesse sorrowes and torments. To be briefe (as men beset on euery side, and brought into inuitable straights, destitute of all counsell and hope) they shall wéepe, because they shall sée that they cannot prevaile any thing at all, neither with wéeping, nor yet with scratching, and tearing of themselues.

26 Neither will the Iudge bée moued by any meanes with these cryes and sorrowes, but will rather separate the wéepers from those that reioyce: that is to say, the wicked from the godly, euen as a Shepheard diuideth the Shéep from the Goates, and shall set the godly on his right hand, the wicked on his left.

27 And then hee will beginne to discusse the cause of euery one, and hée will not forget any one offence. For wée shall sée all things registred in perfect bookes, by which bookes

bookes all men shall be iudged. I saw (sayd Saint Iohn) the dead both great and small, stand before God, and the bookes were opened, and another booke was opened, which is the booke of Life, & the dead were iudged of those things which were written in the bookes according to their works. So that, all our workes are written in those euerlasting bookes. Thou hast scarcely committed an adulterous thought, but the same wickednesse is written in Gods booke.

28 And not onely Church robbings and sacriledges, patricides, periuries and such like faults, but also impure thoughts & idle words, the neglecting of good workes, or the same done to no good end, shall be brought vnto iudgement. For so great is the excellency and estimation of Christian integrity, and puritie, that no one, or the very least vice that may be, is not permitted to Christian men.

29 The case thus standing; whereof I beseech you commeth it, that there is in vs so great lowsenesse, so great carelesnesse, so great sloathfulnesse, and such securitie? Doe we not flatter our selues, when so great iudgement hangeth ouer our heades? Holy was the Prophet Dauid, a man after Gods owne heart, and yet he so feared this iudge-

iudgement, that he sayd: Enter not into iudgement with thy seruant, O Lord, for no man liuing shall be iustified in thy sight. Holy was the Apostle Paul, and yet he saith: I know nought by my selfe, and yet heereby I am not iustified, it is the Lord that iudgeth me: as if he should say, therefore I dare not pronounce my selfe iust, because hee that iudgeth me is the Lord. For, such are the eies of the Lord, that the starrs are not clean in his sight: and many times his eies do behold wickednesse, where we see nothing but holinesse. Holy also was the friend of God Iob, and yet he said, What shall I doe when God ariseth to iudgement? and when he maketh inquisition, what answere shall I giue him? Why doth this man of God, so commended of Gods owne mouth, who was so iust and simple, that he could say without lying, I was an eye to the Blind, & a foot to the Lame: and againe, My heart doth not reproue me in all my life: why (I say) is a man of such singular innocency, so afrayd of Gods iudgement? Namely, because hee knoweth that God hath no eyes of flesh, and that hee iudgeth farre otherwise then Men doe.

3 Moreouer, when all mens causes are diligently discussed & examined, the Iudge will

will pronounce against the wicked, the irreuocable sentence of eternall damnation: Depart from me ye cursed into euerlasting fire, which is prepared for the Diuell and his angels: O bitter word, which will make the eares of them that heare it, to tingle! O sentence intollerable, which depriueth sinners of all good things, and bringeth them to all woe! The Lord sometime accursed the figtrée, and immediately, not onely the leaues, but also the body and rote were wholly withered: euen so, that fearefull curse of the last day shall bee no lesse effectuall. For on whomsoeuer it falleth, it shall so scorch them and shall so make them destitue of Gods grace, that they shall neuer more be able to doe, to speake, thinke, or to hope for any good thing.

31 Then therefore the wicked béeing stricken with this thundering Sentence, will lift vp their mouthes towards Heauen, and spue forth their shamefull blasphemies against God the Iudge: they will curse the day and the houre wherein they were borne, and their Parents which begate them, and the wombes which bare them, the aire which gaue them breath, and the earth which hath borne them: but they shall not be suffered any long time to speake

these things against the Iudge.

32 For suddenly the spirit of the LORD shall ouerwhelme them, and shall with great violence cast them downe headlong into the deepe, as in Saint Iohns Reuelation appeareth in these words: Then a mighty Angel tooke vp a stone, like a great Mil-stone, and cast it into the sea, saying, with such violence shall the Citty of *Babylon* be cast downe, & be found no more. And again, Whosoeuer was not found written in the book of life, was cast into the lake of fire. And this deepe shall be shut vp with gates of brasse, and with Iron Barres, which cannot be broken with any force, nor cut in sunder with any Arts, and there they shall drinke of the Cuppe of the Lords wrath, and the smoake of their torments shall ascend world without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of euerlasting glory) shal haue in their mouthes the prayses of the LORD, and giuing of thankes, and shall with singing, and with mirth extoll the Name of their Lord and God, with whome they shall raigne without end.

34 But although wee heare of these things often: yet neuertheless, we are not awa-

awaked from the sléepe of sin, before we be ouerwhelmed with the night of death, and of darkenes. Why do wée, which haue this time, now lok for another time, which peraduenture wée shall neuer haue? Now is the accepted time, now is the day of saluation. There is nothing more profitable for a man then to know his time: and therefore in our worldly businesse wee obserue times and seasons, as a conuenient time to eare, a fit time to sow, to plant, and such like. Yea, the brute Beast, by the instinct of Nature can make choyse of his time for benefite. The Swallow when Winter approacheth prepareth himselfe to take his flight into a warmer Country. The Bée, and the Ant in the time of Summer prepare their foode against the Winter. And the Prophet Ieremy saith, that the Storke knoweth his appointed time. If brute beasts, deuoyd of reason, haue this foresight, to make choyse of time for their good; and if man himselfe in a worldly regard, can make choyse of a fit & due time to get earthly & transitory things; how much more prouident ought hée to bee for heauenly things, that to attaine these, hée lose not his fittest time to attaine saluation?

35 The old world that liued in the daies

of Noah, knew not their time, and that was the cause they then perished with the flood. The citties of Sodom and Gomorrah knew not their time, and that brought fire & brimstone from heauen vpon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came (they being altogether vnready) were shut out of the Lords ioy.

Rom. 13. 11. Let vs then know the season, how it is time now that wee should awake out of sleepe.

1. Thes. 5. Let vs watch and be sober: for they that sleep sleepe in the night; and they that are drunken, are drunken in the night: but let vs which are of the day, bee sober, lest the darknesse come vpon vs, wherein we can neither walke nor worke.

Let vs alwaies haue before our eies that day time, wherein wee shall appeare before God and his Angels and before the whole world, to answer our cause: and eyther to receiue a crowne of glory, or else perpetuall shame and confusion.

Let vs know that we haue héere a verie short time limitted vnto vs: wherein wée must so indeuour our selues, that for short and transitory things, wee lose not that which is eternall.

If wee haue this consideration of that great

great day of the Lord, wée shall not onely be the more secure in death, but also bee the better prepared to méete with our Lord and Sauiour, when hée shall come to iudgement.

Chap. IIII.

Concerning Hell, and the torments thereof.

THere is nothing that the Diuell laboureth more, then to perswade men that there is no Hell; that so the more easily hee may leade them thither, as it were blind-folde (by the way of sinnes) while they haue no feare of any punishment: euen as théeues are to be led with a vaile before their faces, when they are going to the Gallowes; and as Ezechias was serued, whose eyes Nebuchad-nezzar commaunded to bee put out, when hée was carryed away captiue into Babylon.

2 But it may bée shewed by many rea-

sons and authorities, that there is a hel. For as a princely magnificence requireth, that a King haue a beautifull Palace, for to entertaine the best sort of men, and a Prison for the worst: euen so, the King of Kings, and Lord of all Glory and Principalities, hath a Pallace, wherin there are many Mansions (as our Sauiour Christ in the Gospell testifieth) which is the kingdome of Heauen: and hée hath also a darke Prison or Dungeon, which is hell.

3 The Law of Nations requireth, that malefactors, for their offences, be driuē into exile for euer: euen so, God doth banish from his presence, the impenitent sinners into hel. For it is said of Diues, that hée dyed, and was carried into hel. And the Prophet saith Hell hath inlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, and their pompe, and he that reioyceth among them, shall descend into it. And Saint Iohn sayth: that the fearefull and vnbeleeuing, the Murderers, the whoremongers, sorcerers, and Idolaters, and all lyers, shall haue their part in the Lake which burneth with fire and Brimstone: which is the second death. And Christ Iesus saith, Feare him, which hath power to cast body and soule into hell.

Luke. 16.

Esa. 5.

Apoc. 21.

4 But forasmuch as God hath not made Death, nor the kingdome of hel vpon earth, wée must vnderstand, that the principall procurer of this Hell, is Sathan the Prince of darkenesse, who (being in his first creation a bright shining Lucifer, beautified as a precious stone, and more excellent then all the Angels of heauen in resplendent brightnes) through his pride against God, lost his light, glory and beauty, and as hée was worthy, became a foule fiend, detected from heauen into this Elementall world, lower then all the Spheares, into the Fire, Ayre, Earth, and Water. Wisd. 1.

5 I saw, (sayth S. Iohn) a starre fall from heauen to the earth, and to him was giuen the Key of the bottomlesse pit. Farther, hée sayth, There was a battell in heauen, *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels, but they preuailed not, neither was their place found any more in Heauen. And the great Dragon, that old Serpent, called the Diuell and Sathan, was cast out, which deceiued all the world, he was cast euen into the earth, and his Angels were cast out with him. Apoc. 9. 1. Chap. 12.

And being thus detected, he now neuer ceaseth compassing the whole earth: but in this circuit séeketh Like a roaring Lyon, whom Iob. 1.

he may deuoure. For the which cause Saint Iohn pronounceth this woe, saying: Woe to the Inhabitants of the earth, and of the Sea: for the diuell is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

1. Pet. 5. Luk. 22. Apoc. 11.

6 For albeit the world séemeth to bée the Parent, the bringer forth, and nourisher of bodies: yet is it the prison of spirits, the exile of soules, and a place of all wretchednesse and paines. For, as the world is a place of sinne and transgression, a Station of Pilgrimage, and of woe, a habitation of wayling, and of teares, of trauell, and of wearinesse, of fearefulnesse, and of shame, of mouing, and of changing, of passing, and of corruption, of insolence, & of perturbation, of violence and oppression, of deceit, and of guile; and finally, the lay-stall of all wickednesse and abomination: so also by Gods Iustice it is appointed the place and pit of punishment, & euerlasting torment, wherein the euill Angels that rebelled with Lucifer, and the damned spirits of wicked men departed this life, haue endlesse paine without rest.

7 And albeit the Apostle calleth Sathan a Prince that ruleth in the ayre, yet is that rule so slaue-like, and his power so weakned

Ephes. 1.

by

by the Almighty, that when the Lord intended to punish the Sonnes of Adam, and to strike the earth with Tempests of lightning and thunder: hée héereby also beateth Sathan, and the whole rabble of his hellish fiends, that in their fury and rage, therewith they terrifie men by vgly shapes, and apparitions, and by Gods permission (to murther man and beast) sometimes doe ouerthrow buildings, and doe fire and consume houses, leauing a most noysome and horrible stinke behinde them of the hellish place from whence they come. For it is not the deuill, but the glorious God that maketh the thunder: and as testifyeth Syrach, It is the sound of the Lords thunder that beateth the earth. Iob. 1. Psal. 29. Eccle. 43.

8 Thus by Gods iust iudgement hé rangeth like a run-agate in the Sphere of his hell, vntill the day of dome, for which season he is let lose: and yet with such prohibition and restraint, that in his malice he can procéede no further then shall séeme fit to the mighty Iehoua his Creator: and then hé shall receiue that punishment wherof S. Iude speaketh in these words; The Angels which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of

2. Pet. 3. of the great day: At which time there shal be a new heauen, and a new earth, wherein shall dwell nothing but righteousnesse, when they are refined with the fire of Gods iustice, and then all the creatures of these new heauens, and new earth, shall bee made perfect. For Rom. 8. which perfectnesse & restauration euery creature wayteth, being now subiect to vanity: for the which they grone, that they may bee deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For albeit the fashion & forme of this 1. Cor. 7. world goeth away (as saith the Apostle) yet their substance shall remaine, whether of the heauens themselues, or of the elements, or of men, all which abide for euer.

9 At this time of restauration, when all things shall become new, and when the dead are rayled vp againe to life in their corporal bodies, then shall be prepared an out set habitaton, which shall be a Chaos full of confusion, deuoid of the first most excellent thing that God made, light: and instéad thereof replenished with darknesse, a thousand times Exod 10. worse then the palpable darknes of Egypts plague, wherin the burning and intolerable tormenting fire giueth no light, & where the frézing cold which causeth gnashing of téeth mittigateth nothing at all the burning heat.

10 The

10 The Holy Scripture, to inable the weake capacity of man, to comprehend and vnderstand the exceeding horror, and most fearefull torment of this place, cals it a Bottomlesse pit, *Tophet*, a dungeon, deepe and large; the burning whereof, is fire & brimstone. The Lake of the second death, which burneth with fire and brimstone. Rev. 20. And in regard of the howling, roaring, and screeching in that place, it is compared to the valley of Hynnon, neere Hierusalem, where the idolatrous people, at the sacrificing of their Children to the Idoll Moloch, made a confused noyse of crying and howling, together with singing and sounding of Instruments, that the pittifull screeching of the Children, tormented in that diuellish sacrifice, might not bee heard. And for this cause Christ calleth Hell, Gehennon; which the Prophet Dauid calleth the nethermost Hell.

11 And albeit to men that measure all things by Philosophy, and humane reason, it may seeme absurd that Fire should afflict the soules of the reprobate departed, and the damned Spirits in Hell, for so much as the Agent is euer reputed more noble then the Patient: but no corporall body is more noble then the Spirit: and according to the minde of the Philosopher, in his Booke of Gene-

Generation: Those things onely are agent and patient in themselues, which communicate in the same manner: Yet in this point, as also in many other things which leane onely on Faith, and not on humane reason, we must beléeue it, because the word of God so deliuereth it. For the soule of Diues in Hell, cryeth, & shall cry for euer: I am tormented in this flame. Which is no Parable, but really acted. Luke. 16.

This then is no imaginary fire, but a true corporall fire, working really vpon body and soule: on the soule, before the day of iudgement, and on both together in higher degrée of torment after the day of Doome: not by a proper vertue & naturall action which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting, after a certaine manner of perpetuall detayning in the torment of reall punishment.

21 But is this place of Hell, so to be beholden onely by Faith, that humane reason cannot conceiue it to be such, as it is deliuered to be in the word of God? Yes, verily: and for this cause the conceit of Poets was not altogether idle, and deuoid of reason, in saying, that Saturnus diuiding his kingdom among his sons, gaue the west part toward the lower Sea, to Pluto his yongest sonne:

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the East part to Iupiter: and the Ilands to Neptune of the Sea. And hereupon they fayned, that Iupiter was King and God of Heauen: Pluto of Hell: and Neptune of the Sea.

And to describe Hell, they could not bethinke them of a more fit place in the earth, to make a resemblance thereof, then a certaine territory in Italy, betweene Baiæ and Cumæ, where the Cimmerij inhabit: a place in very deed so inuironed with high Hilles, that the Sunne from the first rising to the setting thereof, neuer shineth there: by reason of which continuall darknes, this Prouerbe is vsed;

Cimmerijs tenebris atrior.

More blacke then the darkenes of Cimmeria. And her they place Acherusia, a dark Dungeon, or way to Hell. Out of which Hercules drew Cerberus the Dogge of Hell. Thus these Poeticall Fictions (grounded vpon earthly darknes) represent and set before vs, that inuisible darkenes, which no man euer liuing on earth hath seene, nor tongue is able sufficiently to expresse.

13 Geographers tell vs of the Mountaine Ætna in Cicilie, at this day called Gibello Monte, on the top whereof is a barren ground mixt with Ashes, in the winter time coue- Plinie.

couered with Snow: the circuite of which Mountaine is twenty furlongs, and enuironed with a banke of ashes, of the height of a wall. In the middle of this mount is also a round hill of the same colour and matter: wherein be two great holes called Crateres, out of which do rise sometimes sundry great flames of fire, sometimes horrible smoake, sometime are blown out burning stones in infinite numbers. Besides the visible sight of which fire, there is also heard within the ground, terrible noyse and roaring.

14 What else can these fearefull fierie flames, horrible smoake, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine Aetna import, but a certaine subterraneall part of Hell? As also it may be in like manner thought of the Marine Roeke of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a Smiths Forge: one while the blowing of Bellowes: another while the sound of Hammers, beating on the Stethy or Anuile: the noyse of knines made sharpe on a whetstone: and the crackling of fire in a furnace: and such like, very strange and admirable to heare.

15 Na-

15 Nauigators report, that there is a sea in the voyages to the West Indies (called the Burmudas) which is a most hellish Sea, for thunder, lightning and stormes. Also they assure vs of an Island, which they call the Island of Diuels: for that to such as approch néere the same, there doe not onely appeare fearefull sights of Diuels, and euill spirits, but also mighte Tempests, with most terrible and continuall Thunder, and lightning: and the noyse of horrible cryes, with screéching, doth so affright and amaze those that come néer that place, that they are glad with all might & maine to flie & spéed them thence with all possible haste they can.

16 Cosmographers also informe vs of a certaine wonderfull whirle-pole in the frozen sea, not far from the Land, towards the Islands of the Hibrides: whereunto all the waues of the Sea, haue their course from far, which there conueying themselues into the secret receptacles of nature, are swallowed vp, as it were into a bottomlesse pit: and if any ship chance to passe this way, it is puld and drawne with such violence of the waues, that eft sones without remedy, the force of the whirlepole deuoureth the same.

17 I doubt not, but there are some which ascribe al these things to natural causes and wor-

woꝛkings, oꝛ elſe will account them no better then Fables, as they doe all things elſe which concerne Religion. But yet let ſuch men now know (as one day with woefull experience they ſhall feele) that theſe and many moe wonderful woꝛks of God in earth, and his wonders in the deep (beſide his counſels & iudgemẽts reuealed in his woꝛd) do aſſure thoſe which feare God, that there is no hell.

18 Who is ſo ignoꝛant that hee doth not ſée and know, how in all things both naturall and ſupernatural, there is an oppoſition and a contrariety? And therfoꝛe alſo a God and a Diuell, a Heauen, & a Hell. This Hell, in the day of doome (as touching the paines and toꝛments to be layd on the Diuell and his adherents) ſhall be therein ſo inlarged & redoubled, that the darkeneſſe of Cimmeria and all the darknes of the earth, beſide the fire in the region that compaſſeth the earth, the fiery flames, lightnings, thunder, and tempeſts, the ſmoak, terrible noiſe & roaring in the Mountaine *Etna*, the fearefull viſions néere the Iſland of Diuels, the chilling cold, and frozen Ice in *Frigida Zona*, the inꝛaughts and ſwallowing Gulfes of waters, the whole barrenneſſe of the Earth, with all bitterneſſe, ſtinch, and whatſoeuer elſe may offend the ſenſes of damned men,

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(the punishments of sinne) shall be gathered together into one Chaos of confusion: wherinto Sathan with his Legions of damned spirits, (which are now for a time let lose to remaine and conuerse in the fiery Region of the Ayre, in the hollow Caues and dungeons of the earth, and in the waters, and where it hath pleased God to appoint them) shall be plunged for euer and euer.

19 Therefore let Hell be where it hath pleased God in his secret Counsell to place it, to men vnknown: whether in the North, or in the South, vnder the frozen Zone, or vnder the burning Zone, or in a pit or gulfe that shall exceedingly participate of both, it maketh to vs no matter of exception. For, most true it is, that Saint Gregory sayth, *The wicked shall bee cast into vtter darkenesse, that they may there gnash their teeth, which delighted heere in nothing but gluttonie.* For heat and burning, commonly make men to weep: and cold causeth men to beate and gnash their teeth. *In Hell* (sayth he) *There shall be cold intollerable, fire vnquenchable, the Worme immortall, stinke that cannot bee endured, darkenes palpable, the horrible scourges of Diuels, and the fearefull sight of Diuels.*

Greg. super illud. Mat. Eijcientur in tenebras.

20 Thus much then wee learne hereby concerning hel, that it is a most fearefull and

horrible place, into which the Soules of all that liue vngodly in this present world, and in vnbeliefe, are carried after death, by the diuell and his Angels: euen as contrariwise, the soules of Gods children which liue in his feare, & in Christian obedience in this world, are carryed vp into Abrahams bosome, as was Lazarus; and are in the hands of God, where no torment can come nére them. For, as S. Gregory sayth, *Inasmuch as the wicked haue in this life, forsaken their Creator both in body and in mind, they shall in Hell fire bee tormented both in body and in minde together.* And now that we haue hitherto spoken at large concerning hell, it resteth that somewhat bée declared as touching the paines and torments that are now, and shall be for euer in the same: In the which albeit there is but one fire, yet (S. Gregory sayth) *It doth not torment sinners after one manner.* For euery one shall be punished according to the quality and quantity of his sinnes.

21 As in sin there are to be séene two turnings, namely, a turning away from the chiefe, & increat good or felicity, called *Summum bonum*, and a conuersion or turning to the lesser & created good, which be the things of this world: Euen so in the punishment, which is answerable to that sin, there shall

bée

be found two sorrows: The one, which shall arise of the losse of euerlasting blessednes, and the other which shall arise of the paine and torments which shall bee brought vpon the body and soule. Both which sorrows & torments, the Schoolmen call the paine of losse, and the paine of sense.

22 But first of all wee will speake of the losse of felicity, which is the greater punishment. There cannot be imagined or deuised any paine or punishment so grieuous, which is comparable to the losse of felicity: for if to liue in exile & banishment in a close prison from our deere friends in this world, it may seeme a punishment; how greatly will that separation from God torment vs! whose only sight is so great happines, that suddenly it maketh a man blessed & happy.

23 It was to the Cittizens of Rome, a great punishment, & almost the greatest of all other, when for some great offences they were compelled to forsake the City and company of Citizens, and to dwell in certaine desert Ilands, among the Barbarians. Wherefore Marcus Tullius, when he was brought againe from banishment (as if hee had entred into a new world, & had gotten heauē for earth) said, as a man amazed, how beautiful is Italy! how faire are the regions

thereof! What goodly fields! What pleasant fruits! What famous Citties! How great humanity of Citizens! What an excellent Common-wealth! And so forth. How great griefe and sorrow then shall they feele which are absent from the Pallace of Heauen: From the Common-weale of Saints: From those most happy Regions, where Peace, Charity, Tranquility, and Ioy raigneth; where the voice of praise and reioycing, and continual Allelviah is sung: And finally, to bee absent from that most pure light, which maketh the beholders ioyfull and happy: and when they shall be compelled to dwell for euer in most filthy prisons, and as it were, in a sinke of all filthines, where there shall be no order, but continuall horror: where there shall bee no voyce, but of such as mourn, and blaspheme: where there shall be heard no sound, but of beating rods and of whips: and with a rabble of all sorts of Diuels, both barbarous and cruell, and also in the company and fellowship of most wicked men.

24 Then shall their eyes be opened, then shall the vaile bee taken away from before their face, then shall they see with exceeding sorrow, that betweene the euerlasting Felicity & these fraile & transitory things there

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is incomparable difference, when they shall behold most euidently, that they haue lost the ioyes not to bee told and permanent for euer, for shadowes and dreames.

25 There shall be so great sorrow, that although the damned doe know, that all accesse vnto euerlasting blessednesse is shut vp from them, and that there is a most great Chaos, and vniuersal confusion set betweene them and the place of the elect and blessed, yet being compelled with a certaine naturall desire, they shall not refraine themselues from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

O Lord open our hearts, & giue vs grace to seeke thee while thou art to bee found.

26 Hell therfore is an intollerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the Kingdome of heauen, and to the hatred of Christ, when hee shall say, I know you not: and to this reproach and checke; When I was hungry & thirsty, yee gaue me no meat nor drinke, &c. For we shall more easily endure a thousand thunder-claps, then to haue his most meeke and louing countenance turned away from vs.

Mat. 25.

27 Moreouer, the losse of this felicity bringeth with it selfe the losse of all good

things. For, the eyes of the damned shall see no comely shape or forme: their eares shall heare no manner of Harmony: their taste shall haue no sweete or sauory thing to delight it: their feeling shall haue no soft thing to serue it: & their smelling shall haue no fragrant sauours to refresh and comfort it. For they which shall bee once shut out frõ the company of God, are at one instant drowned in the Ocean of all calamities and miseries, without hope of deliuerance. Let vs then deepely weigh and consider, how great a matter it is to lose Felicity.

28 Now let vs come to intreat of that torment, which is therfore called the paine of sense by the schoolemen, because it is aswel layd vpon the outward senses of the body, as vpon the inward faculties of the mind. And that wee may first deale with the torment of the inward sense, yee shall obserue, that there are Foure faculties of the Soule, which shall be vexed in hell with wonderfull torments. The first, is that which the Græcians call Phantasia, and Wee, Cogitaton. The second, is Memorie. The third, is Understanding. And the last, Will.

Cogitation.

29 Cogitation therefore shall be most vehemently vexed with the feeling of those torments into the which both the body and

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the mind shall be cast. For, if now some great griefe doth so possesse our cogitation that a man cannot, would he neuer so faine, but thinke of that griefe; what will the torments of hell doe in the minds of the damned? which shall be greater, without all comparison. Therefore cogitation shall increase their griefe and sorrowes, & those sorrowes shall whet and stir vp cogitation, and they both shall so feede one another, that they shal leaue no place of rest, neyther in the mind, nor in the body of the damned. These therefore shall bee the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: and they which disdayned heere to vse these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

Holy meditations, are as a bridle to lust,

30 Furthermore, the Memory shal be no small crosse to the minds of the damned, when they shall beginne to call to mind their former delights, and the pleasures past, for the which they are now come vnto those torments. For then too late shall they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweete vnto them. But they shall much more vehemently bee tormented, when they shall compare

Memory.

The brenity of the pleasures past, with the eternity of the present sorrowes. For, what Mathematician so skilful can be found out, which can declare to vs how much greater that euerlasting time shall be, then the time of these transitory pleasures? How shall they then greane and mourne, and what great deepe sighes shall they fetch, when they shall find by experience that their pleasures were most momentanie, and that they are gone as a dreame and shadow, and that their sorrowes shall haue no end?

Vnderstanding.

31 But the vnderstanding, as it is a faculty more excellent and perspicuous, so shall it be tormented with a more intollerable crosse. In this facultie shall the worme bee, which the Scriptures so oftentimes threaten to sinners, where it is sayd, that their worme dyeth not, and the fire shall not be quenched. For as the worme hath his originall from the wood, & yet doth it continually eat and consume the wood whereof it cõmeth: euen so this worme springeth from sin, and holdeth a perpetuall warrs with sin, and is nothing else but a continually repentance & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for them they haue lost the Kingdome of heauen, and haue incur

curred those vnspeakeable torments. This worme of the damned, resteth neither day nor night: but biteth and gnaweth continually, and fædeth vpon the bowels of those miserable men, alwaies bringing to their remembrance, the notable opportunity which they had héere in earth, not onely with very small labour to haue escaped those punishments, but also without money, or money-worth, to haue gotten the Kingdome of heauen. Therefore they shall euermore contend with themselues, and say: O miserable men that wée be, to whom the Kingdome of heauen was sometimes offered frælý to receiue & possesse, the which the Preachers of Gods word, did humbly and louingly beséech vs to imbrace, and wée refused. If wée had truly repented vs of our sinnes, all had béene forgotten. How small a thing had it béene to haue repented? If we had craued mercy, we had easily obtained it: if wee had called for helpe & grace faithfully, it had bén at hand: if wee had giuen but a cup of cold water for the Lords sake, we had not bén vnrewarded. But now we fast continually, & shall be tormented, we shall be afflicted, & shall reape no fruit thereof. O that golden time misspent! How is it now gone, and neuer shall returne againe! Who bereaued vs of our

cares;

eares; Who shut our eyes; Who stopt our eares; Who so bewitched vs, that we neuer thought vpon these punishments, that we neuer had regard to these times, that wée neuer foresaw this misery, & that we hearkned not vnto them which forewarned vs.

Will. 32 And if the Vnderstanding shall féele these things, what shall we then say of the Will, which is the cheife and principal cause of sinnes? The Will therefore shall be euermore tormented with a certaine outragious enuy, which it shall conceiue of the honour and glory of Almighty God, and of all the Saints in Heauen, according as it is set downe in the Psalms, The vngodly shall see it, and it shall grieue him; he shall gnash with his teeth, and consume away: the desire of the vngodly shall perish. Also in the Wils of these sinners, there shall bée ioyned with enuy an extreame hatred against God: from whence shall arise horrible curses, & blasphemies, which shal neuer cease in their mouths For when they shall perceiue, that there is no hope any more to recouer their saluation and shall also be assured that they shall at no time come into the fauour of God, and that their torments shall neuer haue end: And further, when they shall sée, that it is God himselfe which kéepeth them, as it were fast bound

Psal. 112.

Heare & tremble O ye wicked and prophane

bound with chaines in these perpetuall tormẽts: and that it is hee which doth from on high cast downe vppon them thundering tempests, and with his omnipotent breath doth kindle those Furnaces of hell fire: then they will rage & foame like mad dogges, and will neuer cease from barking, from blasphemies, and cursed speaking. They will curse him because hée created them, and adiudged them to death, and yet dying, are neuer dead. They will curse his punishments, because he tormenteth them so vehemently. They will curse his benignity, because it is now turned into seuerity. They will curse his crosse, and his bloud-shed vpon the same, because it hath béene profitable to so many, and nothing auaileable vnto them.

Frõ wicked blasphemies, good Lord deliuer vs.

33 To conclude, they will curse all the Saints and Angels of Heauen, because they shall sée them in ioy and felicity, & thẽselues in euerlasting misery. This shall bee their perpetuall symphony & melody: these their Euening and Morning songs: these their Psalmes and Hymnes which they shall sing in these dolefull Temples of Diuels, where they shal haue fire and brimstone, in stead of frankincense, and the noyse of stripes with whips & maules; which shall enforce weeping, howling, & gnashing of téeth, in stead of

of Organs, Trumpets, Cornets & Harpes.

34 Thus farre concerning the sorrow which ariseth of the losse of the chief felicity, and which the inward facultics of the mind doe suffer, which haue beene shewed to bee the greatest, and vnspeakeable. Now also we will shew, that to be an exceeding sorrow which the very torments shall worke in the externall senses of men.

35 Therefore as the reward of the blessed is not some certaine particular goodnes, severed and diuided from other good things, but a certaine common and generall good or felicity, wherein all good thinges, all delights and pleasures are contained; So the paine and torment of the damned, is not one kind of sorrow (as of the head, of the eyes, of the teeth, of the reines, & so forth) but it is a certaine generall punishment, which comprehendeth all the sorrowes of all the members and senses together.

36 If the sorrow and paine of a woman trauelling in child-birth be so great, & so generall, that it inuadeth euery part; what shal become of them, vpon whom all manner of sorrowes shall come? If a man cannot indure a little fire in one part of his body (as on his little finger) but one houre, how intollerable shall the paine of the damned bee,

when

when they shall wholy burne within and without? Which of you (sayth the Prophet Isaias) can dwell with burning fire? And yet our fire heere is but a picture and shadow of that vnquenchable fire there in hell, where one drop of cold water will bee more worth, then all the Iewels of the world, though only to cole the tongue.

37 All the senses of the body shal be heere tormented: and that not with heate onely, but also with extreame and most freezing cold: as Gregory affirmeth in these words: *In Hell, is intollerable cold, vnquenchable heat, an immortall Worme, a stinke not to bee indured; a scourge euer striking, darknesse palpable, a fearefull vision of Diuels, confusion of sins, and a desperation of all good things.*

38 This endlesse miserie shall inforce thee to howle and cry, Cursed bee the day wherein I was borne: and let not the day wherein my mother bare mee, bee blessed. Cursed bee the man that shewed my Father saying: A man-child is borne vnto thee, and comforted him. Cursed bee he, that he slew mee not, euen from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall conception. How is it that I came forth of the Wombe to see labour, paine, and sorrow, that my dayes should

should be consumed with shame?

39 Three things among many other torments, shal inforce the wicked to blaspheme and curse: first, that before the day of dome, they daily see the downfall of those into hell, of whose damnation they themselues haue been the authors. And for this cause Dives in hell prayed Abraham to send Lazarus to his fathers house, to forwarne his brethren, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could wish might serue for their refreshing, shall bee like the burning pitch, which shall neuer be quenched; the smoake whereof shall ascend for euer.

41 Thirdly, because they shal be gathered together as the Prisoners in the pit, & faggotted vp in a band, like a bundle of sticks for the fire. For, as heauen is (as touching the many mansions whereof Christ speaketh) in it selfe infinit, answering the essence, maiesty, and power of God, being placed aboue all Orbes & Spheres, and far beyond all circle & compasse of mans capacity: euen so hell is limitted in a small orbe, capable of no more then the damned, and the Instruments of their torments, which cannot bee very spacious, in regard the whole earth is much

much lesse than the circumference of the sun. The straitnes of which place shall bring to ẏ huge heaps of the damned, packt vp therein, increase of torment, with palpable darknes.

42 Now, if this hell were but a temporal paine (as Origen thought) then hope would cheare the tormented sinner: but the torments are eternall, and the tormented quite destitute of hope. The worme of conscience is there forever without solace, & gnashing of téeth shalbe continually without gladnes. Thus the torments of the damned, shall continue so many Worlds, as there bée starrs in the firmament, as there be graines of sand by the Sea-shore, and as there bée drops of water found in the Sea. And when these Worlds are ended, the paines & torments shal not cease, but begin afresh: & thus this whéele shall turne round without end.

43 For, when the motion of the *Primum Mobile*, and of the heauens shall cease, then shal time also cease. Now in this world, ther is a time past, now there is a time present, and a time to come: but then there shalbe no time past, nor any time to come: no wéeke, no month, no yéere, nor any variation of time. It shall be as the day whereof the Prophet speaketh, which shal bée neither day nor night. This shall bée a very long day: for it

it shall bee for euer and euer. For one day is with the Lord as a thousand yeares, and a thousand yeares, but as one day of darkenesse and of blacknes.

44 What man considering these things, will endure these hellish torments, euerlastingly to enioy for a little while the vaine pleasures of the flesh? Although a man by liuing in sinne, might procure vnto himselfe the wisedome of Salomon, the strength of Sampson, the beauty of Absolon, & Susanna, the riches of Crœsus, the power of Augustus, and the yéeres of Methusalah: what would all this profit at last, if after a while, being in death, thou canst neither deliuer thy Body from the wormes, nor thy Soule from hell fire? And as our Sauiour Christ saith, What doth it profit a man to winne all the world, and to lose his owne soule? If thou often meditate these thisgs, thou shalt both lead a good and holy life, and after a while, make a blessed and happy end of thy Pilgrimage.

CHAP.

Chap. V.

Concerning the ſmall number of them that ſhall bee ſaued,

STriue to enter in at the narrow gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not bee able, *Luk.* 13. With what purpoſe and meaning hath the Lord vttered this ſentence? Verily, to no other end (as may bee gathered by the words going before) then to ſhew, that there are few in number which are ſaued, & many which periſh.

2 For there are ſome which had propounded this queſtion to the Lord, ſaying, Lord, are there few that bee ſaued? To the which queſtion the Lord anſwered ſo wiſely, that by his anſwere hee taught that they were but few which ſhould bee ſaued, and

also rendzeth a reason why they were but few: Striue (saith he) to enter in at the strait gate; for many, I say vnto you, will striue to enter, and shall not be able: the which is all one, as if he had more plainly said, they are but few which shall be saued: and that for no other cause, but for that the gate of life and saluation, is strait and narrow.

3 This thing the Lord goeth about to print in our minds, when as hée so often-times repeateth, Many are called, but few are chosen: And when he cryed again, Wide and broad is the way which leadeth to perdition, and many there be which enter thereat: but narrow and strait is the way which leadeth vnto life, and few there bee which find it.

4 This thing Isaias setteth before our eyes by a very plaine, and yet feareful similitude: for thus he speaketh, Surely, thus shall it be in the middest of the earth, among the people, as the shaking of an Oliue tree, and as the Grapes when the vintage is ended. *Isaias*, Chap. 24. 13. These shall lift vp their voice, and shall sing praises, when the Lord is glorious & magnificent: that is to say, how seldome do Oliues hang vpon the tree after they were shaken? how seldome are grapes found vppon the Vines after the Vintage?

euen

euen so few shall be saued out of the number of men. Who will not tremble? who will not forget his sport and mirth, and delights, if he begin to thinke vpon this thing?

5 Agains, in Esdras it is said, The most high made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shall be saued. We see hereby, that euen in natural things, those that be most excellent, are most rare; much clay, but little gold: great plentie of common stones, but of precious stones very few: vnprofitable hearbes spring euery where, but wholesome and medicinable Hearbs are more geason. 2.Esd.8.2

6 How many Millions of Infidels, Barbarians, Turks and Iewes, which remaine in the darknesse of their owne ignorance, are damned? And among Christians, so many as hold not their profession truely, or otherwise, are euill liuers therein. And before the comming of Christ, all the world went the broad way to damnation, for many Thousand yéeres together, excepting a few Iewes which were a peculiar people vnto God: and yet amongst them also, it séemeth the greater part were not saued.

7 If this be so, that God damneth so many thousands for one that he saueth; how is it true that his mercy is aboue al his works, and doth surmount his iudgements? For if the number of the damned, doe so much exceed the number that are saued, it may seeme that the worke of iustice doth excede the worke of mercy.

8 To this obiection it may thus bee answered: First, that Mercy may bee sayd to exceed his iustice, for that our whole saluation is of his mercy, and our damnation of ourselues, as from the first and principall cause thereof. Thy perdition is onely from thy selfe (O Israel) and thine assistance to doe good, is onely from me.

9 Secondly, in that he desireth that all men might be saued. Whereby it appeareth, that hee offereth his mercy to all willingly and freely: and is constrained to execute his iustice by our obstinate behauiour onely, Mat. 23. 37.

10 Thirdly, in that hee vseth many meanes to saue the damned in this life. First, by calling them, & assisting them sometimes with his grace to doe good, by moouing them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of

others

others: thirdly, by aduersities: fourthly, by prosperities; fiftly, by giuing space to repent: lastly, by threatnings. This must nèds make the very damned confesse in hel, that his Iudgements are nothing comparable with the greatnesse of his mercies.

11 But to returne to our purpose: séeing they are so few that shall be saued; if they be compared with those which shal perish, Isaias saith full truly, these shall lift vp their voice, they shall shout for the magnificencie of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heauen with power & maiesty; when hee hath cast innumerable multitudes of the wicked into hell fire; when hée hath iudged all blasphemers, al fornicators, all drunkards, & vncleane persons to eternal torments, and when he hath tumbled downe headlong all proud persons; then those few which are left, shall lift vp their voyces, and shal breake forth into the praises of the Lord.

12 Now, let all men which are louers of themselues, eate, & drinke, play laugh, liue in security, and giue themselues to delights, and they shall sée what will come vpon them soone after. Verily, if they be but a few that be saued, these are not like to be of the number: but are rather to be reckoned among

those which play vpon the Cymbal & Harp: liuing in prosperity and pleasure all their daies, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Sauiour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answere not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate by which we are cõmanded to enter? Surely, no other thing, then Christ himselfe. For, in another place he sayth plainely, I am the dore, by me if any man enter, he shall be safe. And again, I am the Way, the Truth, and the Life,

Ioh. 10. 9

Ioh. 10. 6

16 After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heauen: the one is, on the behalfe of Christ: the other is, on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of Dauid, and openeth, and no man can shut, & hee shutteth, and no man openeth: and this is done long since. For Christ

Apoc. 3. 7

then

then opened to vs the gate of euerlasting life, when liuing heere vpon earth, he was obedient to his father, humbling himselfe to the death, the most shamefull death of the Crosse. For, as the disobedience and pride of the first Adam, did shut vp the gate of the Kingdome of Heauen: so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide open, and shall so stand vnto the end of the world.

17 But on our part this is required, that wee striue and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we vse and receiue those meanes to obtaine saluatiō, which Christ appointed: namely, faith and repentance. For this was the first sermon he preached: Repent, and beleeue the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnal man, and vnregenerate, therfore the gate of saluation is called the strait gate.

Mar. 1. 15. Faith cōmeth by hearing the word preached.

18 But some man peraduenture wil say, if the law of the Lord be a strait way or gate why doth the same Lord in another place affirme, that his yoke is sweet, & his burthen light:

light? How doe these things agrée? Striue you to enter by the strait gate; and My yoke is sweet, and my burthen light. The knot may bée vndone many wayes. S. Chrysostome, expounding the seauenth Chapter of S. Matthewes Gospell, affirmeth, that the Law of the Lord in it selfe is grieuous hard, but yet also, that it is light and sweéte, if the rewards to come, and the torments to come, be considered. For the sufferings of this life, are nothing in comparison of the glory that shall be shewed vpon vs.

Mat. 11. 30.

Ro. 8. 18.

19 If the sicke man for the loue of his health, is very willing to drinke most bitter potions: If the husbandman in hope of the harueſt to come, setteth light by the scorching heat of Summer, and the pinching colde of Winter: If the Marchant feareth not the danger of ship-wracke, nor the lying in wait of Pirats, when he aduentureth for gold: If the souldier for vaine glory, and a shadow of honour, thinketh the burthen of his armour light, and is contented to vndergoe hunger, thirst, watchings, labours, wounds, perils, & death it selfe: how can it be, but that those things which God commaundeth, must bée easie and light to a Christian man: especially if he consider that great & sempiternall glory which God promiseth to his Souldiers.

20 The

20 The holy Apostle writing to the Ephesians, doth not without cause say, that he prayeth with so great carefulnesse, that the God of glory would vouchsafe to giue them the spirit of wisedome, and illumined eies of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his inheritance in the Saints. For he knew that the greatnesse of the heauenly reward was such, that the only consideration thereof was able to make all grieuous and bitter things swéete and light. These cogitations (saith S. Cyprian) What persecution, what torment, can ouercome? The mind which is settled vpon religious meditations, standeth firme and stable: and the same mind standeth immoueable against all the terrors of the diuell, and threatnings of the world, being confirmed by a stedfast faith of the things to come. Eph. 1. 18. Cyprian. de exhort Martyrij.

21 The punishments also and torments which are to come, are so continuall and grieuous, that to escape them, all the labors that wée suffer héere in earth, are not to be accounted labours.

22 But yet let vs sée another answere to the former question. The way of the Lord in the beginning is very strait, but by little and little it is enlarged. In the beginning it

it ſéemeth hard & bitter: but by vſe it groweth eaſie, by little and little: by the cuſtome, it is made light and ſwéet.

23 Héereupon Saint Bernard ſaith, *The Commandements of God, at the firſt ſeeme importable; afterward not ſo heauy; then, not heauy at all; and in the end thy delight.* To this agréeth the ſaying of S. Hierome, *Vertues are hard to him that firſt takes them in hand, eaſie to him that profiteth in them, and ſweet to him that exerciſeth them.* And Saint Anguſtine ſaith, *The pathes of Equitie, when a man firſt entreth into them, are ſtrait and narrow: but when he hath gone forward in them a time, they ſeeme ſpatious and broad.*

Also Salomon in his Prouerbs ſaith, I haue taught thee in the way of wiſedome, and led thee in the paths of righteouſnes; wherein when thou goeſt, thy gate ſhall not bee ſtrait, and when thou runneſt, thou ſhalt not fall. That is to ſay, before thou entreſt, thou ſhalt be diſcouraged: but when thou art entred, thou ſhalt féele little difficulty, or none at all.

Pro. 4.18

24 Homer, the Prince of Gréeke Poets, a Heathen man (but yet wiſe) writeth, that when Vlyſſes ſhould paſſe by thoſe places where Circe a famous woman in inchantments (wherby ſhée turned men into beaſts) dwelt

dwelt, carryed with him a certaine hearbe, by the force whereof, he fortified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most faire, & white as milke. The purpose of Homer is hereby to shew, that wise men (whom hée describeth in the person of Vlysses) are wont to guard & fortifie themselues with vertue, which is stronger then any armour of proofe: lest being vanquished with diuers desires and lusts, they be transformed and made like vnto brute beasts: & that vertue is like to the said hearb, which hath black roots, & white flowers; for that the beginnings of vertue are hard & vnpleasant, but the fruit thereof most swéet and good.

25 Moreouer, experience, and dayly vse proueth this. For there are many to whom if wée should say thus, This must bee your life hereafter: Yée shall abstaine from pastimes and pleasures: ye shall seldome walk abroad out of your houses: yée shal not hunt after feasts and banquets: yée shall not vse wanton daliance with women: but ye shall follow your vocation at home, wherein yee shall be conuersant: and hereunto yée shall ioyne praier, reading, and godly meditation. To this they would answere, we can in no wise performe this, without God should worke

worke a great miracle in vs, this is no humane life, but a life for Angels.

26 But if these men would begin to enter the kingdome of heauen, and as it were with a strong hand, to resist their euill customs, to exercise themselues in good workes, and willingly to vse those remidies, which helpe to root out sin and wickednesse (as, often praier & fasting, the receiuing of the blessed Sacraments of the body and bloud of Christ, the diligent reading of the scriptures and other good bookes, the company and fellowship of good men) who doubteth, but that vpon these religious exercises, there wil follow such good successe, that the way of the Lord shall bee opened vnto them more and more: and that in a short time they shall see themselues in the place with exceeding ioy of mind, whereinto afore, they thought they should neuer come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and liue a holy and blessed life.

27 For the Philosopher (though an Ethnicke) saw this plainely, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And Salomon expresseth the same thing in other words, The righteous man reioyceth to deale righteously.

28 More

28 Moreouer, this question may be answered another way, if we say with Theophilact, that Christ as a strait gate, and narrow way, so called, not so much because hee so is, but because he seemeth so to the louers of the world, to wealthy and rich men. For in very deed, if men were humble, if they would lay aside many vnprofitable burthens, and put off the garments of the flesh, they would (peraduenture) find no straitnesse in the way and gate of the Lord: wheras now they thinke vpon nothing, but how they may rise continually, how they may ware fat in body, swell in mind, how they may extend & inlarge their possessions, how they may abound and flow in wealth: neither do they cease at any time to lade themselues with the heauy burthens of the cares of this life. And what marueil then, if to such men the gate of the heauenly Kingdome, seeme to bestrait and narrow?

29 It seemed not a hard and strait way to the Apostles of our Lord: it seemed not so to them which succeeded them in profession who forsoke all that they possessed, & would needs follow pure Christ in pouertie. For, it cannot be expressed in wordes, how ample and large the way of the Lord shall bee made vnto all them which can set their heart

heart vpon heauen, contemne earthly vanities, with great feruency of mind to cleaue wholy vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all, this may be added also for the explication of our question; that the law and Commaundements of God are a straite way and gate, if they bée considered by themselues, and alone. But if the grace and helpe of God be ioyned vnto them, they ought not to bée called a strait gate, but a swéete yoke and a light burthen.

31 For this is the difference betwéene the law and the Gospell. The Lawe commanded that we should be holy, but it gaue no grace by which men are sanctified: It commanded vs to fight against the Diuell, but it gaue not vnto vs necessary armour and weapons to fight: It commanded vs of carnall to become spirituall; but it gaue not the holy Ghost, by which we might be spirituall: It commanded vs to goe forward towards heauen, but giueth not vnto vs Ladders and steps by which we may ascend into heauen.

32 Therefore the Law was a yoke, but not a swéet yoke: It was a burthen, but not a light one. But the Gospell commanding the selfe same things, giueth helpe & strength, that

that they may not only be done, but also that they may be easily done.

33 Wherefore the Gospell is a yoke, but swéet: it is a burthen, but light. It is also a strait and broad way: it is a sharpe and pleasant way. Let vs heare the words of the Prophet, saying: Because of the words of thy mouth, I haue kept hard waies. Behold a yoke and a burthen, a strait and a narrow way. Let vs heare the same Prophet again: In the way of thy commaundements I haue had a great delight, as in all manner of riches. Againe, I haue runne the way of thy commandement whē thou hast set my heart at libertie. Behold, a helpe of grace. Psal. 119.

34 For then the way is inlarged, and the course easily finished, when the heart is made spacious and wide with the fire of loue. What is the cause that all the Saints did so great and wonderfull works, and we so small, and the same not without the compulsion of the Law, many times? surely, there is no other cause but this: they were feruēt, but we are cold. Finally, they which complaine of the straitnesse of the Lordes wayes, séeme to me not to haue knowne as yet what the Gospell signifieth. For, what doth the Gospell signifie? what grace? what the law of loue? what the Holy Ghost? what

What, Christ? What, Iesus? And what, a deliuerer? But a deliuerance, but libertie, and charity, but swætnes and facility.

35 What this gate is, whereof the Lord speaketh, why it is called strait: wee haue hitherto shewed: these words are to be considered, B cause many I say vnto you, shall seeeke to entet in, and cannot.

36 There are thrée sorts of men, which shall séeke to enter in, and yet notwithstanding cannot: & there is also a fourth kind which do not so much as séeke to enter in.

37 There are some therefore, which séeke to enter into the kingdome of Heauen, but they doe not therefore enter, because they do not séeke to passe and enter by the straight gate, but by the broad way. And of this sort are the Mahometanes, the Iewes, Heretikes, Papists, Sectaries, and all Infidels. The Mahometanes séeke to enter, and to be saued: but therefore they enter not, and cannot be saued, because they enter not by the strait gate, Christ: but by the broad gate, Mahomet. For when Mahomet saw the straightnes of Christian religion, he opened a certaine other gate, broad and wide, which leadeth the direct way vnto hell.

38 Behold and sée, what a wide gate Mahomet hath set open, hée hath taught nothing

nothing to be beléeued which exceedeth mans vnderstanding: no Trinitie, no Incarnation, no Death or Resurrection of the Sonne of God. Also hee hath taught to hope for nothing which the eye hath not, nor the eare heareth not. The floods of milke, hony, and wine, fulnes of Venerie, and fulfilling of lusts, multitude of Seruants, continuall sports and banquets; these he would haue to be the felicity of the blessed.

39 The Papists also set open a verie wide gate, when they teach men to merite heauen by workes, to purchase vnto themselues with money, pardon for their sinnes past, and to come, to redéeme their soules out of Purgatorie fire, by purchasing infinite Masses and Dirges with money, to be sung after their death: to haue absolution of their sinnes by confession to a Priest, with diuers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner all Heretikes, and Schismatikes, which cannot indure & abide the straits of this gate, doe open euerie one to himselfe a proper gate. The Familie of loue, haue a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a

fantasticall gate, which seeke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoile of the Lords Treasury and Sanctuarie, with Athalia: whereby they open the broad way of disorder and confusion, and a liberty to all sinne and wickednesse: and yet by these gates which stand so wide open, a great multitude of men do daily enter.

41 All which the Lord calleth back with these words: Striue ye to enter in at the strait gate; for many (I say vnto you) haue sought to enter (namely, into life) and cannot: because they enter not in at the straite gate, which onely leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into hell? May rather if yee be wise, suspect & stand in feare of the broadnes of the gate, & of the facilitie of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And that is true Christian faith, which for the deepenes and excellencie of his misteries requireth this, that vnderstanding be captiued of will.

43 There are yet another sort which desire to enter in at the straight gate, but they come too late, and therefore seeking to enter in, cannot. He that slept not quickely, and at

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the first, into the water of the poole Bethesda, after the Angell had stirred the same, lost the benefit of healing: & great were the liberties & priuiledges which the Israelites had in that great yéere of Iubile, which was euery fiftieth yéere: & he that challenged not his frédom in this time, afterwards lost it. Leu. 2. 5. Num 26.

Euen so, now is the time of health, wherein the Archangel Christ Iesus, maketh the water of life effectuall to our saluation: now also is that Iubile, wherein we are to challenge the benefit of Christs death & passion, and the gate of heauen is set open: but the said water of life must haue his vse in time, or else it helpeth not: and when the yéere of Iubile is past, the gate of heauen will be fast shut vp. Euery mans life is his yéere of Iubile: and when his life is ended, the Iubile is past, and he is barred from the gate of life.

44 And because many, while they liue héere, are ouerwhelmed with the cares of this world: and passing on their way, doe promise vnto themselues a long life, and a large yéer of Iubile; the Lord foresséeing their peril, doth after this maner carefully admonish them. Striue yee to enter in at the strait gate; as if he should say, vse no delaies in the way, but make haste, run apace while the yéere of Iubile lasteth, while ye haue time of

Repentance, and while the gate of saluation is open. For many shall seeke to enter in; but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they shall crie in vaine, Lord, Lord, open vnto vs, and in vaine they shall wish to haue one day of repentance.

45 And for whom I beseech you, are those things so often spoken? Are they spoken for those that are dead, and stand without, knocking, & saying, Lord open vnto vs? Mat. 25. No verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, and for vs: and to vs (I say) is this spoken; The gate of heauen is now opened vnto you, now is the time of your Iubile come, now the kingdome of heauen is offered vnto you, ye are now called vpon to enter by the strait gate: lose not this opportunitie, for the gate will bee shut much sooner then you thinke of, euen before you be aware; then shall ye be most miserable and vnhappy for euer: ye shall desire but one howre to be giuen you of this most precious time, whereof now yee make so little account, and it shall not be giuen vnto you.

46 There is a third sort of men, which seeke soone inough to enter by the strait gate, but yet beeing ouercome with the strait-

ſtraitnes of the way, doe not enter in. To theſe the Lord ſpeaketh, Striue yee to enter in by the ſtrait gate, becauſe many, I ſay vnto you, ſhall ſeeke to enter, that is to ſay, they ſhall make a proſe, whether they can enter or not, but they ſhall make it dãgerous: they ſhall aſſay, whether they can enter by thoſe ſtraits: but becauſe they ſéke not with all their ſtrength to enter, therefore in the end they ſhall not enter.

47 There are of this ſort an innumerable multitude of men, which when they heare their ſinnes and wickedneſſe by the Word of God condemned, doe for a while purpoſe to forſake them, and to enter in at the ſtrait gate of vertuous life, and to forſake their drunkennes, fornication, cõtention, ſtrifes, and ſuch like, from which the Apoſtle commandeth vs to abſtaine: ſo that theſe ſéke to enter, and begin to enter; but ſone after, they returne with the dog to his vomit, and with the Sow to her myre againe.

48 And ſome many times renue their deſires, they oftentimes conceiue the ſpirit, and yet neuer bring forth. But the Lord is not fed with barren deſires, it is not inough to haue a will to enter, but we muſt alſo labor and ſtriue to enter. For I ſay vnto you, many ſhall ſéke to enter, many ſhall haue a

will to enter, many shall haue a desire to enter, many shall proue to enter: but because they will not striue and labour with all their strength, therefore they shall not enter. For, the kindome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall or Tragicall Play at the Theater or Curten, doe yée not see many times, how men do throng and shoue with great labor, to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their labor, & their cost well bestowed. But in the Kingdome of Heauen there shall bée such glorious sights, and so far excelling those worldly vanities, & prophane delights, that the beholders of them shall bée made happie with the beholding thereof. And we must not tarry, til our seruants go before vs to prepare the way, but euery man by himselfe, be he rich, be he poore, be he noble or vnnoble, euery one must seeke to prepare, and make his own way, and must striue, labour, and indeauour all that he can, if he wil be at those delightfull and happy sights?

50 These things considered, which of vs will not sustaine the labour & trauell, to enter in at a straight gate? Who will not willinglie suffer himselfe to bée pained and af-

afflicted for a time? I doubt not, but that there are many which would enter, but they cannot, & therfore they cannot, because they know not how to enter. For without skill, we muſt not looke to enter by thoſe ſtraite and low gates. If the gate be lowly, & thou lookſt to go in without ſtoping, with a right vp body, not once bowing downe the head, is it not like that thou ſhalt hurt thy forehead and yet be ſtopt from entrance? Euen ſo, the gate being ſtrait, except thou know how to conforme thy ſelfe to the faſhion of the croſſe, & to enter as it were ſtoping, or ſidewaies, thou ſhalt deſire to enter in vaine. Therefore this is that which the Lord ſayth heere, Striue to enter in at the ſtrait gate: becauſe many I ſay vnto you, ſhal ſeeke to enter in, and cannot: & all becauſe they cannot faſhion themſelues to the croſſe, and know not the manner of entring in by the ſtraites. Therefore thou muſt conforme thy ſelfe to the manner of the croſſe, that is to ſay, thou muſt determine with thyſelf to endure with a valiant mind, all manner of afflictions: & after this manner thou ſhalt eaſily enter.

51 Thus the Lord himſelfe entered: for thus it behoued Chriſt to ſuffer, that is to ſay, it was requiſite for Chriſt to bee crucified, and ſo to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the Elect haue entered into the kingdome of Heauen. For, they all, following the figure of the crosse, with many tribulations, and with great labor, haue entred into the straits of this gate.

52 But now to come to the last, and most vnhappy sort of men, which doe not only not striue to come in, but also do not so much, as thinke vpon any entrance. And how manie thinke you, are there to bee found in this number? verily, there are very few which are not to bee reckoned among this kind of men. What man is he, that forgetteth not the feare of God, and his owne saluation? To how many doe these words agrée? The Harpe & Violl, Timbrell, & Pipe, & Wine, are in their feasts, but they regard not the worke of the Lord. And again, They take the Taber and Harpe, & reioyce in the sound of the Organs: they spend their daies in wealth, and sodainelie they goe downe to the graue. They say also vnto God, depart from vs; for we desire not the knowledg of thy waies, &c. That is to say, wée will not walke in that strait way which thou commaundest vs to walke in, but we will go the broad way.

Esa. 5. 21.

Iohn. 21. 12.

53 When the Phrygians first became Christians, the gouernor of the City desired

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to be resolued by the Bishop (who was then about to baptize him) of this questiō: namely, whether those that shall be saued, or those that shall be damned, shall be greater number? The Bishop answered, that the greater number should be lost. And I (quoth the Gouernour) will doe as the most doe, and so refused his Baptisme. Many men at this day peraduenture, will be ashamed openly to say thus as the Gouernour did, and yet in deeds proclaime it.

54 Wherefore the greater part of men shall be adiudged to euerlasting paines: few are chosen. Many goe the broad way: few there be that enter the strait gate: the which is not onely proued vnto vs by words, but also by many types and figures of the scriptures.

55 God in that old world, wherin Noah liued, entred into iudgemēt with mankind, and destroyed the euill and the wicked with the floud, but saued the good and godly. And how many were saued in that great multitude? A few (saith S. Peter) that is to say, eight soules, &c. Gen. 7. 2. Pet. 2. 5

56 Furthermore, in the daies of Abraham, by an other figure, he setteth before our eies, the small number of them that shall bee saued: for when hee destroyed Sodome and Gomor- Gen. 19.

Gomorrah with fire and Brimstone from heauen, hée among so many people saued onely three.

57 Moreouer, in the time of Moses, God brought the people of Israel out of Ægipt, to plant them in the land of Promise, a land flowing with Milke and Honie: all which things happned to them in a figure, and were done to admonish vs, vpon whom the ends of the world are come. How many were there thinke you of this people, which came out of Ægipt? Sixe hundred and three thousand, fiue hundred and fifty, beside women, & children, and old men. How many of this exceeding multitude entred into the land of Promise? Nonore but Iosua and Caleb.

1. Cor 10

Num. 1.

Num. 26.

58 To conclude, what other thing was the Transfiguration of the Lord, in the Mount, but a most manifest figure of blessednes? But ah, how many were admitted to this blessednesse? Onely fiue: Moses, Elias, Peter, Iames, and Iohn: to giue vs to vnderstand, not onely that they are few that shall be saued (because there are but few Christians, if they bée compared with Ethnicks, Iewes, Sarazens, Heretickes, & such like, which without al dout perish:) but also because among Christians, few shall be saued. Wherfore, whosoeuer loueth God truly

Ma. 17.7

and

and his owne ſoule, let him labor and ſtriue to enter in at the ſtrait gate during the time of his Pilgrimage héere in this life.

CHAP. VI.
Concerning Repentance without delay.

IESVS, the ſonne of Sirach, giueth vs a very profitable admonition, to turne vnto God from ſinne and wickednes ſo ſpédily, as poſſibly we can, in theſe words: Becauſe thy ſinne is forgiuen, be not without feare to heape ſinne vpon ſinne: And ſay not, The mercy of God is great, hee will forgiue my manifold ſinnes; for mercy and wrath come from him, and his indignation commeth downe vpon ſinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecuritie, thou ſhalt be deſtroied. Chap. 5.

Alſo Salomon to the ſame effect giueth vs moſt excellent counſel, ſaying: Remember now thy Creator in the daies of thy youth, while

while the euill daies come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them. Hereunto agréeth the saying of S. Augustine:

Age pœnitentiam dum sanus es: si sic ages, dico tibi quod securus es, quia pœnitentiam egisti eo tempore, quo peccare potuisti: that is, Repent thee while thou art in health: so doing, I say vnto thee, thou art without danger because thou hast repented, at what time thou mightest haue sinned.

2 Although these Diuine Testimonies might satisfie a Christian man, that their hope is vaine and full of perill, which defer their conuersion and Repentance, albeit but for one howre: yet it shalbe shewed by other reasons, that it may more plainely appeare, how néedfull a thing it is for man, with all spéed to repent him.

3 There are four principall causes, why a man cannot without great labor and difficulty forsake sin, and follow righteousnes. The first cause is a custome in singing, the which being now made, as it were, another nature, can very hardly be ouercome. For as Mithridates vsed to eate poyson so long, that nature in the end could very well brooke and digest it; and the people, called Cimmerij, are so well acquainted with darkenesse,

wherein they liue continually, that they cannot well endure the light: euen so, men that liue continually in sin and wickednesse, are so in vse therewith as all thinges contrary vnto their custome, greatly offend them. By the which custome (as Augustine affirmeth) dishonest and filthie things seeme vnto them honest and pure. And as houses & Lands, and other thinges by long continuance of time, bring to him that holdeth them, a plea of Prescription, and being so prescribed, cannot be recouered without a great Priuiledge had from the Prince: euen so, sinnes and vices when they haue a long time by custome prescribed vnto themselues the mind of the sinner, men striue in vaine except God the most mighty King, by a singular priuiledge of his grace, do turne a stonie heart into a fleshlie heart. For, if sinne become, as it were, the wife of our youth, we shall hardly leaue it. O how easie (saith S. Augustine) is the entrance into sinne, but the comming out verie hard! Therefore *Obsta principijs*, kill sinne in the beginning. then shalt thou not sinne in Concupiscence, much lesse in practising of sinne; and lastly in delighting in sinne.

4 The other cause is the malice, and watchfulnesse of the diuel, by which he holdeth 2. Tim. 2 26.

deth fast his seruants and captiues. For he which committeth sin is the seruant of sin, and is held in captiuity with the snares of the diuel (as the Apostle teacheth) euē at his will. The diuell is that strong armed man, which with great care & diligence standeth vpon his guard. And yet as S. Augustine sayth, *Non tam fortis est sua fortitudine, quam nostra negligentia*, that is, He is not so strong by his owne strength, as by our negligence. And although his power bée very great, yet he séeketh not so much by force to hurt vs, as by his subtil suggestions: for the which cause he did not aske leaue of our Sauiour Christ, that he might cast him downe frō the pinnacle of the Temple, but sought rather to perswade Christ to cast himselfe downe headlong. The serpent (in like maner) sought not by force to cram Eue, but allured her to take it her selfe, that she might, as it were, with her owne knife, cut her owne throat. The diuel will not breake open the doore vpon vs, but he must find it open & empty, swept and garnished, and then he will enter. And that he may thus make our selues ỹ instruments of our owne misery and woe, he ceaseth not to tempt vs, neither day nor night: *That* (as Saint Gregorie sayth) *hee may winne vs at the least wise by his tediousnesse*. When hée hath thus

Lu. 11. 21

Mat. 4.

Gen. 3.

Mat. 11. 25.

thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that we should make conscience of sinne, and so turne to the Lord by repentance, he putteth a faire vizor ouer the vgly face of sinne: and so disguiseth her, that the proud person which excedeth in apparell, saith, that his or her pride, is cleanlinesse and decency: the Whoremonger and Fornicator taketh his filthy life to bee but the course of youth: the drunkard and riotous person perswadeth himselfe, that his excesse is but good fellowship: the couetous person, beléeueth that his couetousnesse is good husbandry: The idle person which spendeth his whole time in dice, cards, & such like, neglecting his vocation, flattereth himselfe, that his time thus wickedly spent, is honest recreation: whereas if the diuell had not blinded them, so as they might see sin in her colours, shee would seem such a deformed monster, as they would loath her for euer. For her eyes are full of Adulterie: her eares very large and great, open to heare all vaine delights: her tongue swollen with lying and deceit: her throat is an open Sepulchre: her lips are boulstered vp with the poison of Aspes: her hands are large to receiue bribes: her belly hath a tympany of surfetting and gluttony: her back is laden

Mark the diuels policy herein, & beware: for many by this meanes are deceiued.

What a monster sinne is.

laden with idlenes: & yet her fæt are swift to shed blould: with her heart shée thinketh vpon nothing, but how to betray the innocent, & oppresse the widow and fatherlesse: yea, from the verie top of the head vnto the sole of the fœt, she is ful of botches & sores, and hath no whole part. What man will be coupled with this monster, who hath no other dowrie and portion of her father the diuell, but hell fire? Let him then that hath béene inchanted with her adulterous eyes, diuorce himselfe betimes from her company without delay: for delay is perillous. Her handmaid securitie, will peraduenture flatter vs and say, It is yet too soone to depart, and so to craue further company: much like vnto Suetonius Tranquillus crow, which in the Emperor Domitians daies, stood vpon the Capitoll, and said thus: All shalbe well. It is the diuels voice, which saith, Cras, Cras, to morrow, hereafter: but God saith, *Hodie* To day if yee will heare his voice, harden not your hearts. If we harke to the diuels voice, he will serue vs as he serued Adam and Eue, and will lay open our nakednes and shame.

5 A third cause of our delaied repentance, is the absence of the Holy Ghost from vs; for as the spirit of the Lord dwelling in our hearts, maketh the way of vertue easie and

sweet,

ſweete, inſomuch that the Prophet Dauid ſaith, I haue as great delight in the way of thy commandements, as in all manner of riches: And againe, I haue run the way of thy Commaundements when thou haſt ſet my heart at libertie: Euen ſo contrariwiſe, the abſence of the Holy Ghoſt maketh the ſame way hard and vnpleaſant. And as the light of the Sun chæreth vp mens ſpirits to goe to their labour: euen ſo the Sun of righteouſneſſe ſhining in our heartes, with the bright beames of his grace, maketh vs to haue a delight in the way of his commandements. The firſt outward meanes of Pauls conuerſion, was the great light which hee ſaw from heauen; then he was caſt downe to the ground, and humbled: hée heareth a voice, and acknowledgeth it to bée Gods voice, & then ariſeth vp, and ſaith; *Quid faciam Domine?* What ſhall I doe? It is ỹ celeſtiall illumination that worketh our conuerſion vnto God, and which frameth our hearts to his obedience. And therefore the Lord ſaith, by the mouth of ỹ Prophet Oſe thus to ſinfull men: Woe vnto them when I ſhall depart away from them. And, by the Prophet Ieremie: Vnderſtand and knowe what a grieuous thing it is, that the Lord thy God hath forſaken thee.

Pſal.1.19

Acts.9.6. Acts.26. and 12.

Oſe.6.12.

6 The last cause is, a certaine sickenesse, and languishing of all the faculties of our soule: for the apple is not so eat of wormes, nor the garment with moaths, as the powers of the soule are corrupted with sins and wickednesses, as the vnderstanding is darkned, the iudgment dulled, and the wil depraued. Whereof it commeth that now to liue a holy and godly life, is a very hard & painefull matter. Who seeth not then, in what perill and errour they are, who putting off their repentance and conuersion from day to day, doe thinke that the same which is now hard vnto them, they shall find afterwards more easie, when all the causes of difficulty and hardnes are increased: When they haue increased the causes of their labour and difficulty, by adding sins vnto sinnes: and when an euill custome hath taken more deepe rot, shall not the Diuell then more fortifie his Castle, which is thy soule? Shall not God which is thy light, depart further off from thee? shall not the powers of thy soule then, hauing receiued many wounds, bee made more weake & insufficent to goodnes? Beside this, thou maist greatly hazard the losse of heauenly treasures, by thy long delay: God hath thought vpon and loued vs from euerlasting, and hath prepared for vs an eternall

eternall reward: with what face then canst thou hold from God a little momentany seruice, which owest vnto God all that thou art able to do for euer?

7 God hath giuen vnto thée the life of his onely begotten sonne, the which is of greater price then the life of all men, and of the Angels: and by what right & prerogatiue darest thou deny vnto him the Flower of thy youth, and to spend the same in other things then in the seruice of God, & to offer vnto him the dregs and rottennesse of old age only? Consider what the Prophet Malachie saith, If ye offer the blind for sacrifice, is it not euill? And if ye offer the Lame and Sicke, is it not euill? Offer it now vnto thy Prince, will he be content with thee, or accept thy person, saith the Lord of hosts? But cursed bee the deceiuer, which hath in his flocke a Male, & voweth & sacrificeth vnto the Lord a corrupt thing. All that we haue & our selues wholly, are not sufficient to serue the Lord. Therefore let our youth be dedicated to his seruice, as well as our age. Let vs serue him not onely in sicknesse, but also in health. Let vs turne vnto him, not onely when we are in affliction, & vnder the crosse but also in prosperity: for forced holines, is of no great account: Pharaohs repentance,

Mal. 1.

festus trembling, and Iudas sorrow, availed them nothing. St. Augustine, in his second booke of true and false repentance, speaking of that repentance which afflictiō wringeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue me speake my mind freely? I doe neither say, nor will say, that hée shall be damned. But, saith hée, will yée put the matter out of doubt? Repent then whilst thou art in health: otherwise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Author in another place, saith thus: *Wilt thou repent thee when thou canst sinne no longer? Thy sinnes then haue forsaken thee, and not thou thy sinnes.*

8 Sin is common to all times & ages of mans life; yea, to fraile youth more then to old age: which caused king David to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in vs for repentance: and yet our sins are much more then our sacrifices. Sin is common to all; but timely & spædy repentance to few.

9 But let the exhortation of our Sauiour moue vs, which he so oftentimes repeateth, Watch, Watch, because ye know not the day nor the houre. For I demaund of thée, whosoeuer thou be, which assurest thy selfe that after few yéeres bee past, thou wilt re-

Mat 24. Mat. 13

pent

pent thée: who made thée an vndoubted promise (I will not say of yéeres or monethes) but of the Morrow, which is but one day? Nay, who can assure thée of one houre? and what greater folly and rashnesse can there be deuised, then for a worme of the earth to determine any thing certaine, concerning the times & seasons which the Father hath set in his owne power? Art thou ignorant how many this vaine confidence hath deceiued, euen to this day?

10 But thou wilt say, the Lord is full of compassion & mercy, who hath made large promises to those that trust in him: who sent his Sonne into the world for mée, and therefore he will not suffer me to perish. O man, thou greatly deceiuest thy selfe. Truth it is, the promises of God are great, & greater then thou canst well consider. And yet they appertaine not to thée, if thou canst make no better vse of them. Thinke vpon that Prouerbe of Salomon, *Mel inuenisti?* Hast thou found Hony? Eate not too much. Hast thou the swéet & most comfortable promises of God in the Gospell? vse them to thy comfort, yet presume not thereby to liue securely in sin. For, Iacob must chang his garmẽts, before he can obtaine a blessing: And Hester must decke her selfe when shée com- Gen. 27. Hest. 2.

meth into the presence of the King. That is to say, wée must put off the garment of sinne by speédy repentance, & we must bée clothed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

CHAP. VII.

Of the remission of our sins by Christ: and of our loue to our Brethren.

AMong manifold things which do set forth the wonderfull power, and exceéding mercy of GOD, there is nothing ẏ doth so much expresse the same, as doth the great mysteries of the Incarnation and Passion of Iesus Christ, wherby wée haue frée pardon and remission of all our sinnes, and that benediction whereof the Prophet speaketh, saying: Blessed are they whose sinnes are couered, and whose iniquities are forgiuen. Psal. 32.

2 Wonderfull was the Wisedome of God in the Redemption of Mankind, from the thraldome of sin, death, and hell; in that he hath made Mercie and Truth, Righteous-

nesse

neſſe and Peace, to be conioyned in one.

3 The firſt Adam ſinned to damnation: from the which neither he nor his poſterity could deliuer themſelues. God neuertheleſſe will not haue Adam and his poſteritie vtterly to periſh: and therefore in vnſpeakable mercy, he deuiſed the meane, that this his iuſtice and righteouſneſſe might bée ſatiſfied, and yet man ſaued. No Saint, nor Patriarch, nor any other, were he neuer ſo holy, which came out of the loynes of Adam, was able to make ſatiſfaction to God, for that firſt tranſgreſſion. No Angell, nor Archangell in heauen, was fit to take this great taske in hand: becauſe man had ſinned, iuſtice required that man likewiſe ſhould make ſatiſfaction.

4 Behold héere then, the infinite loue and mercy of God, who for mans redemption ſent his Sonne from Heauen, ſo farre to be abaſed, as to take vpon him our fleſh, conceiued in the wombe of the holy Virgin Mary by the Holy-ghoſt: that ſo of God and man, hée might be Emanuell, that is, one Chriſt, in whom Mercy and Truth are met together, Righteouſneſſe and Peace haue kiſſed each other. Phil. 2. Luk. 2.

5 Of this great worke of wonder, wherin God hath thus conioyned his mercies

and his Iuſtice, the Prophet long before prophecied thus: Vnto vs a child is borne,
Eſa. 9. and vnto vs a Son is giuen, and the gouernment is vpon his ſhoulder: & he ſhall call his name wõderful, counſeller, the mightie God, the euerlaſting Father, the Prince of peace.

6. This Child our Emmanuel and Ieſus, the Lord Chriſt, approued himſelfe wonderfull in perſon, and in all his workes. *Three things* (ſaith S. Bernard) *are ſingularly wonderfull, and wonderfully ſingular: that the Godhead & the Manhood ſhould be vnited in one perſon, that one ſhould be both a Virgin and a Mother: that faith ſhould dwell in the heart of man; things in nature and reaſon ſo contrary.*

7 This wonderfull Chriſt, is not to be cõprehẽded with corporall eies alone, & with a carnal heart, but alſo with the eies of a liuely faith, whereby we haue remiſſion of ſins.
Ioh. 3. For God ſo loued the world, that he gaue his only begottẽ ſon, that al that beleeued in him ſhould not periſh, but haue euerlaſting life.

8 Yée then that will bee ſaued muſt come to him. Whoſoeuer will come to the father, muſt come by him, who not onely is the way to life, but is both the way and life. For as there was no Corne to be had in Ægipt, but onely by the hands of Ioſeph, who after long affliction was ſo highly exalted: ſo

there

there is no grace, no life, no remission, no Holy-Ghost now to bée looked for, but at the hands of that crucified Ioseph, hè is the Brazen Serpent, which only healeth the infernal Serpents wounds: he is the holy Temple, where onely God is to be worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Onely the faith which is effectuall and auailable to iustifie vs before God, is that, whose obiect is the body & passion of Christ Iesus Crucified, & whose fruits are the works of Charitie. Therefore (saith the Apostle) by faith commeth the inheritance as after grace because the promise might be firme and sure to all the seede. Rom. 4. Acts. 16.

10 The meanes to haue this faith, is the word of God preached: that hearing it, we may beléeue it to be the word of life. For so it is also manifest in ỳ Acts of the Apostles, where he said, While *Peter* yet spake, the holy Ghost fell downe vpon them which heard him. And Paul to the Romaines saith, Faith commeth by hearing. So as the Church preaching continually the word of God by her Ministers, and offering reconciliation by Christ, giueth remission of sins; in that by the outward Ministrie it pronounceth the same out of the word of the Scripture: by ỳ Acts. 10. 44. Act. 4. 4. Ro. 10. 17

which

which, through attentiue eares (as through a Conduit) both the grace & spirit of Christ do flow in, euen into our hearts.

11 As the word soundeth, and is heard in the voice: so in a visible and euident signe the Sacraments do speake; vnto the which wée giuing credit, obtaine in very déed, that which they promise and signifie. So that, how often so euer wée heare the word, or receiue the Sacraments in faith, remission of sinnes is assured vnto vs: wherby no small faith is inwardly wrought in vs.

12 Thus then wée sée, that remission of sinnes, is openly published by Proclamation, ratified by promise, confirmed by will and testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sins.

13 The second meane, is charity in vs, in pardoning & forgiuing the offences and trespasses of our brethren against vs; by which wée haue a promise from the Lord of greater fauour from him to vs: namely, pardon of our trespasses and sins. Forgiue (saith our Sauiour Christ) and yee shall be forgiuen. Whereby it appeareth, that we cannot haue remission of our sinnes at the hand of God, except we shall first forgiue. For God is so well pleased with this charitable dutie of

Luk. 6.

forgiuing

forgiuing iniuries, and imbracing mutuall loue, that he reiecteth & despiseth the prayers the gifts, the sacrifices, the repentance, & all other workes of those which are not reconciled. Go first (saith he) & be reconciled to thy brother, & then come, and offer thy gift. Mat. 5.

14 The Law of Nature also requireth this, to shew our selues such towards others as we desire others to bs towards vs. How impudent then must he néeds be, which craueth at the hands of God forgiuenes of his offence, when as he himselfe carrieth a hatefull & reuenging mind towards his neighbor: iustice also requireth this, that he which will haue God to be his helper, should in like manner be ready to helpe his neighbor: and that he which will haue an acquitance from God of his debts, must at the same time giue to his neighbour an acquittance of his debts. For discharging our brother of one hundred pence, we are sure to bée discharged of one thousand talents, which euerie man doth owe: this might sufficiently perswade vs to be ready & willing to forgiue; because we offend God daily, yet he forgiueth & spareth vs. Salomon saith, It is an honor vnto God to be merciful: so it is mans honor also. Mat. 18.

15 Pythagoras being asked, how men might best séeme to be Gods: answered; By being

being mercifull. And therefore it is said, *Homo homini Deus*, that is, One man is a God to another. Whereby it is intended, that as God is the author, & giuer of all good things vnto men; so in like manner should man be to man a louer, a Benefactor, & a continuall friend: but the contrary is rather verified in many of vs; *Homo homini Dæmon*: that is, One man is a diuell to another: for some vpō a very light displeasure, are straight way *Totus in fermento*, puft vp with ỹ leauen of malice & reuenge. If his neighbour do damnifie him but the value of two pence, he will prouide a conserue of Westminster-hall wormwood for him out of hand. And then if he do not, if he say not, or lok not according to his fantasie, he is by and by a debtor or offender.

16 But they which haue the greatest iniuries done vnto them, ought to be alwaies prepared and ready to forgiue, according as we are taught in the scriptures: Haue thou patience with him that humbleth himselfe, and keep not mercy from him. Our saiiour Christ commandeth vs to forgiue our brother that offendeth, seauenty times seauen times: and which is more, to loue our very enemies. Also the Apostle Paul doth not only exhort vs to loue our enemies, but also if they be hungry, to feed them, and if they

Eccle. 29.

thirst

thirſt, to giue them drinke. Rom. 12.

17 Yet ſuch is the corruption of our Nature, that there is nothing that we can more hardly digeſt, then the forgiuing of iniuries. For the which cauſe let vs vnderſtand and know, that by how much this forgiueneſſe, which God requireth, is hard vnto vs, by ſo much it is a great argument vnto men, that they are the ſonnes of God, which doe eaſily forgiue and forget iniuries, and with their heart loue their enemies. For herein they doe ſhew forth a certaine likeneſſe vnto God their Father: who loued vs, as the Apoſtle ſaith, when wee were his enemies, & reconciled vs vnto himſelfe, being redéemed by the death of his onely Sonne, from eternall damnation. Pray (ſaith our Sauiour Chriſt) for them that perſecute you, and ſay all manner of euill ſayings againſt you: that you may be the children of your Father in heauen, who ſuffereth his Sunne to ſhine vpon the iuſt and vpon the vniuſt. Mat. 5.

18 The example alſo of our Sauiour Chriſt maketh this matter yet more manifeſt: the which wee ought alwayes to haue before our eyes. For he hauing not ſo much as any ſuſpition of ſin, yet béeing buffeted, ſpet vpon, whipped, blaſphemed, crowned with thornes, & nailed to the croſſe, prayed thus

thus for his enemies: Father, Forgiue them, for they wot not what they doe.

Luk. 23.

19 There are many other most weighty reasons, which the Fathers haue vsed to suppresse their frowardnesse, which are most obstinate and wilfully bent to reuenge. One is, to giue him to vnderstand, that hath the iniury done vnto him, that the same is not the principall cause of the iniury, which he desireth to reuenge: for all those thinges whatsoeuer, which we suffer in this life, doe come from the Lord, who is the author and fountaine of all righteousnes & mercy. For God doth correct & chastise vs as his Sons, wherein he vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But euery man may most wickedly hurt himselfe and defile his owne mind with hatred, and enuy. These things, that most rare man Iob, vnderstood; who being vexed of the Sabeans, Caldeans, and the diuell himselfe, vseth these words: The Lord gaue, and the Lord hath taken. Thus Ioseph forgaue the iniuries which his brethren did vnto him. Thus Dauid bare patiently the iniuries which Shemei did vnto him. It is great magnanimity in a man, when hée hath receiued a wound, not to féele or regard the harme.

Iob. 1. 21

Gen. 47.

2 Sam. 19

20 A second reason is, that they which doe not forgiue, shall not be forgiuen of the Lord. For, he that hateth his brother (as S. Iohn saith) abideth in death. And Sirach saith, hee that seeketh vengeance shall find vengeance of the Lord. Ioh. 3. Eccle. 28.

21 The third reason comprehendeth those incommodities, into the which we then fal, when we will not forgiue the iniuries that are done vnto vs. For it is most certaine, that hatred is not onely a grieuous sinne in it selfe, but also by continuance it sticketh more fast in our minds, & is made greater. In so much, that the man that fostreth hatred in mind, and desireth reuenge with hope to preuaile against his enemie at the last, is so continually troubled day and night, that he can neuer put that wicked cogitation out of his mind, whereby oftentimes it commeth to passe, that the malicious man will sooner goe downe into hell, then be brought to forgiue, and with his whole hart to remit the iniury. Wherfore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast still.

22 There are also many other inconueniences and sins, which are fast linked to this sinne of hatred: therefore S. Iohn saith, he which hateth his brother, is in darkenesse, and

and walketh in darkenes, and knoweth not whither he goeth, because the darkenes hath
Mat. 5. blinded his eies. Therefore of necessitie hée cannot but stumble and fall. For how is it possible, that a man should allow or like either of his wordes or déeds, whom hée hateth? Héereof therefore come rash iudgements, wrath, enuy, slaunderings, reproachfull railings, and many such like: euery one of the which bring men in daunger of hell fire, whereof he is guilty (as appeareth by the testimony of Christ) which saith, but so much, as Thou Foole. What then doth continuall hatred, and back-biting raylers, and slaunderers deserue?

23 Let vs therefore follow the councell & admonition of Iesus Christ (as we tender the remission of our sinnes) Forgiue, and yee shalbe forgiuē. For as Tertullian saith most comfortably, *Si apud Deum deposueres iniuriam, ipse vltor est: si damnum, restitutor est: si dolorem, medicus est: si mortem, resuscitator est.* That is to say, If thou lay downe the iniury that is done vnto thee, before Gods tribunal seat, he is thy reuenger: if thy losse, he is thy restorer: if thy griefe, he is thy physitian: if thy death, he is thy resurrection and thy life.

Coloss. 3. Now therefore, as Gods elect, put on the bowels of mercy, kindnesse, humblenes

of

of mind, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another if any haue a quarrell to one another, as Chriſt forgaue euen ſo do yée. So ſhalt thou peaceably proceed in thy Pilgrimage.

CHAP. VIII.

Concerning Bleſſednesse and Felicitie.

IT is written in the 91 Pſalme, There ſhall no euill happen vnto thee: neither ſhall any plague come nigh thy dwelling. Theſe wordes of the Prophet Dauid may beare a two-fold interpretation. Firſt, that they which are héer in this life vnder the protection of the Almightie, are frée from all euill. Secondly, they containe a propheticall promiſe concerning the life to come. And when we be in that heauenly Tabernacle, of the which it is ſaid in another place, O Lord of Hoſts, how amiable are thy Tabernacles? My ſoule longeth, yea, & fainteth for the Courts of the Lord! And the Lord in the Goſpell ſaith: I ſay vnto you, make you friends of

Pſal. 54.

Luk. 16. 9

the vnrighteous Mammon; that when ye wãt they may receiue you into euerlasting habitations. And the Author of the Epistle to the Hebrewes saith; Christ being an high Priest
Heb. 9.9. of good things to come, by a greater & more perfect tabernacle, not made with hands, that is, not of this building, neither by the bloud of Goates and Calues: but by his owne bloud entred he in once into the holy place, and obtained eternall redemption for vs. Al-
Apoc. 21. so S. Iohn in his Apocalips, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall bee his people, and God himselfe shall bee their God with them. And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine: for the first things are passed. When, I say wee bee in this heauenly Tabernacle, then shall no euill happen vnto vs, neither shall any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendent and glorious! All thy inhabitants weare Crownes of glory, sit in thrones of maiesty, liue in life eternal, and possesse a Paradise of infinit pleasures: *Which*, as Saint Bernard saith, *are so manie, that they cannot bee numbred: of such eternitie*

that

that they are without all end: so precious, as they cannot be estimated: and so great, as they cannot be measured. For which cause the Apostle saith, Neither eie hath seene, nor eare heard, nor the heart of man conceiued, what things God hath prepared for those that loue him. And Christ saith: No man knoweth it, but he that enioyeth it. 1. Cor. 2. Apoc. 2.

2 Yet notwithstanding, as it is reported that a skilfull Geometrician, finding the length of Hercules foot vpon the Hill Olympus, made a portraiture of his whole body by ỹ one part: Euen so, by those demonstrations which in Gods word are found, wé may make a coniecture of this Tabernacle, and the felicity of the same, although wé cannot expresse the full perfection thereof.

3 Wé haue therefore a most comfortable description of this tabernacle, in the 21. and 22. Chapters of S. Iohns Reuelation, comparing it vnto a Cittie which is made of pure Gold, with a great and high Wall, of the precious stone called Iaspis. The wall whereof had also twelue foundations, made of twelue distinct precious stones, which hée there nameth: also twelue gates made of twelue rich stones, called Margarites, and euery gate was an entire Margarite. The stréets of the Citty were paued with gold,

enterlayed also with Pearles and precious stones. The light of the Citty was the clearnes and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceeded a riuer of water as cleare as chrystall to refresh the Citty: and on both sides of the bankes, there grew the tree of life, giuing out perpetuall and continuall fruit: there was no night in that Citty, nor any defiled thing entred there, but they (saith he) which are within shall raigne for euer and euer.

4 By this description, wherein S. Iohn vseth such words as he could, and not as hee would, he giueth vs to vnderstand, that the greatnesse of the Felicity prepared for vs in heauen, is such, that (as I noted before) wee may very well thinke with Saint Paul, that no tongue of man is able to declare it, nor heart to imagine it.

5 This Citty or Tabernacle shall in amplenesse and in beauty, bee farre beyond the reach of mans reason to comprehend. Yet the greatnesse and amplenes, may partly bee conceiued by the view of the starres. For if the least of them bee of such greatnesse, as all the Princes of the world haue not within their power so much compasse and space, and yet an innumerable multitude of stars haue place in the firmament, where there remaineth

neth stil rome and space for many moe: how great then is the ampleneſſe and capacity of heauen it ſelfe? The which giueth iuſt cauſe to the Prophet Baruch to cry out and ſay: O Iſrael, how great is the houſe of God, & how large is the place of his poſſeſſion! Bar. 3. 24

6 And now what ſhal we ſay of the beauty, delicacy, & glory of Paradiſe? This our earthly world, which is, as it were in cõpariſon of that, no other but a ſtable of beaſts, a place of exile, & a vale of miſeries & teares: if this be ſo decked & garniſhed by the great and moſt skilfull worke-maſter, that it ſéemeth not to bée a ſtable of beaſts, but a garden of delight and pleaſures: the firmament adorned with ſo many ſtarres, like golden knops, the earth paued with ſwéet ſmelling hearbs, and glorious flowers, decked with flouriſhing trées and gréene woods, watered with ſeas & riuers, repleniſhed with great maieſtie of Citties & townes, garniſhed with all manner of fruits and ſpices, & furniſhed with all liuing creatures, Beaſts, Foules, & Fiſhes, ſeruing for mans neceſſary vſe and pleaſure: If I ſay, this frame of the world bée made ſo glorious for man, which is but a ſeruant, & alſo for ſo ſmall a time, in reſpect of the eternity to come: what then ſhall we imagine, that the Habitation prepared for

the eternity, and the Kings Pallace it selfe shall bee? Surely, no lesse then the power & wisedome of the maker (who is omnipotent and wisedome it selfe) could make & finish.

7 But the cheife praise of a Citty consisteth in this, to haue many Cittizens which are noble, peaceable, & quiet: the which are to bee found in most excellent manner in the celestiall Ierusalem. For, if we consider the holy Angels, doth not Iob say, Can his souldiers be numbred? And the Prophet Daniel saith, A hundred thousand ministred vnto him: and ten thousand thousands stood before him. And if wee consider the number of holy men that shall be there, then hearken to the words of S. Iohn in the Reuelation: I beheld, & loe, a great multitude, which no man could number, of all Nations and Kindreds, and people, and tongues, stood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands. And this multitude shall not be confused, but passing well ordered.

Iob.25.3
Dan.7.10
Apo.7.9.

8 As touching the nobility of these heauenly Cittizens, what shall we say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselues, and inhabitants of the Kingdome of heauen? For out of all people, kindreds,

deeds, tongues, and Nations: out of all Kingdomes and Prouinces of the whole world, and out of all men which are, haue beene, and shall be, the chiefe Nobility, and very flower, shall be chosen out.

9 As for tranquility, peace and agreement of minds, how great shall they bee in that place, the very name of that City declareth. For it is not without cause called Ierusalem that is, a vision of peace. So that there shall be no place for pride, which is wont to make the Superiors contemne their Inferiors: neither for enuy, which setteth also the Inferiors against their Superiors: but charity and loue shall rule and raigne euery where: which maketh a particular good, common to all: and the good of all, common to euery one. Where there shall be one body, & one soule, and one God, which is all in all.

10 Whereof I pray you commeth it, that one Citizen loueth his fellow Citizen more then a forrainer: and the brother his brother more then a stranger: and the head the foote of the same body, more then the eye of another? Forsooth, because they be Citizens together of one Citty, brethren of one house, and members of one body, which haue meat, drinke, and cloth together. How great coniunction then shall there be? how great loue

among all the blessed, to whom one and the same God shall bée a Country, a Pallace, a Life, meate, drinke, cloth, and all in all? If the friendship of two discréet honest men be so swéet, that one said, they séeme to take away the Sunne from the world, which take away friendship: how swéet and pleasant a thing shall it be, to liue and conuerse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saints? And what a spectacle will it bée, to behold such a multitude shining in so perfect brightnesse at one sight? One Angell is much more glorious to behold, then al that we can now sée with our bodily eies: what a thing then will it be, to behold the whole Host of Angels, and to vnderstand all their Offices, Functions, glory and blessednes?

11 But, that wée may yet haue a more particular consideration of this matter, yée shall vnderstaud that the glory which wee shall haue in this heauenly Ierusalem, is of two parts: the one belonging to the soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh, after the generall resurrection: that is to say, wherby this corrupted body of ours shall put on incorruption, and of mortall, become immortall.

All

All this flesh (I say) of ours, which now so burdeneth and grieueth the soule, which is now subiect to so many chances, vered with so many sicknesses, infected with so many corruptions, oppressed with so many crosses and verations, shall be frée from all these & made perfect, to endure for euer with the soule, without any alteration: for it shall be deliuered from all the infirmities, diseases, pains, troubles & incumbrances of this life: & in stead thereof, it shall haue a most perfect and glorious estate, which shall neuer fade and decay more. And then (saith Christ) they shall shine as the Sunne in the Kingdome of their Father. Mat 13. And if one Sunne can lighten and fill the whole world with brightnes: if the maiesty and glory of his beames be such, and so great, that some Ethnickes doe worship him for God, and if hée haue béen called of the ancients, the father of gladnesse, the eye of the world, and the fountaine of light: what shall so many glorified bodies of the blessed bée? Surely, they shall bée so many Suns, so many Lamps, and so many shining lights to lighten the heauenly Ierusalem.

12 Now, to say somewhat concerning the soule, as the principall part of man: wée must vnderstand, that although there bée many thinges which make vs happy, yet they

they are no where elſe to bée found, but in God. For then at the laſt wée ſhall be happy and bleſſed, when wée ſhall be like vnto God, who by nature is bleſſed. And we ſhall be like vnto God, when we ſhall ſée him as
1. Ioh. 3. he is: As the Euangeliſt S. Iohn teſtifieth, ſaying: Dearely beloued, wee are now the Sons of God; and it hath not yet appeared what we ſhall be: and we know, that when we ſhall appeare, we ſhall be like him: for wee
1. Cor. 13 ſhall ſee him as he is. S Paul alſo putteth our felicity in ſéeing Gods face. And therefore S. Auguſtine ſayth, *This onelie ſight of God is our happineſſe.*

13 For as God is héereof bleſſed, becauſe he ſéeth, & beholdeth himſelfe, becauſe he is ỹ firſt & the cheife truth: euen ſo we alſo ſhalbe bleſſed, and like vnto God, according to our meaſure: namely, when we ſhall behold & ſée him as he is, the firſt & moſt principall truth.

14 Furthermore, if the Moone & ſtars do receiue their light, and are made like to the Sun when they are oppoſite vnto him, and do after a ſort behold him: how much more ſhall the pure minds of the bleſſed, receiue the diuine light, and be made like vnto God, when as they ſhall no more in a glaſſe, or darke ſpéech, but face to face, behold the vncreated Sun, and light of righteouſnes?

15 O what ioy shall it bée, when at one view wée behold the most high and hidden mysterie of the inseparable Trinity, & of the loue of God therein towards vs! and when wée shall sée all things whatsoeuer, in God! for what shall not hée sée, who séeth him that séeth all things? Then shal mans mind haue perpetuall rest & peace: neither shall it desire any further vnderstanding, when he hath all before his eies that may bée vnderstood. Thē shall mans will be quiet, when he enioyeth that felicity, wherein all other good things, as in the fountaine and Ocean of all happines are contained. Then shall faith haue her perfect worke: hope shal enioy that which she long desired, but charity shall abide for euer. Then shall be sung continuall praises vnto the Lambe: and that song, although it be alwaies sung, yet shall it euer be new.

16 Therefore our true & onely blessednes consisteth in the sight of God, as our Lord Christ hath testified; Blessed are the pure in heart, for they shall see God. This is life euerlasting, that men know thee the onely true God, & Iesus Christ whom thou hast sent. Mat. 5. Iohn. 17.

17 This blessednes, though it be but one simple thing; yet hath it riches, power, and pleasure. In this world no man is rich, no man is satisfied, for the heart of man is greater

ter then all the world can content. But in that most blessed life, the souls of the blessed shalbe rich, & satisfied with God, whom they shall possesse. This abundance of all things
Luk. 6. the Lord promised, saying, Good measure and running ouer, and pressed downe shall men giue into your bosoms. And in another
Mat 24. place; Verilie, verilie, I say vnto you, he shall make him ruler ouer all his substance.

18 The blessed soules also shall haue their honor and power. For if they shall be Princes, if Kings, if the Sonnes of God, and petty Gods, and if they shall sit in Gods throne: how can it be, but that they shall bee most mighty and glorious? For thus saith
Apoc. 3. God in the Reuelation of St. Iohn: To him that ouercommeth, will I grant to sit with mee in my throne, euen as I ouercame and sit with my Father in his Throne. O incredible glory! what labors and sorrowes will not they forget which shall bee inuested into Gods throne, and haue palmes of victory put into their hands, and Crownes set vpon their heads by Gods owne hands, before all the Princes of Heauen? Therefore the
Rom. 8. Apostle Paul most truely cryeth out, saying: The afflictions of this life, are nothing in comparison of the glorie that shall be shewed
2. Cor. 4. vnto vs. And againe, Our tribulation which

is

is momentanie & light, prepareth an exceeding waight of glorie vnto vs, &c.

19 The ioy and pleasure that the soules of the blessed shall haue, cannot be expressed, especially when soule and body shall be vnited againe in the resurrection. O ioy aboue all ioyes! surmounting all ioyes, and without the which there is no ioy; when shall I enter into thée (saith S. Augustine) when shall I enioy thée, to sée my God that dwelleth in thée? O euerlasting kingdome: O kingdome of all eternities: O light without end: O peace of God that passeth all vnderstanding, in which the soules of Saints doe rest with thée, and euerlasting ioy is vppon their heads: they possesse ioy and gladnesse, and all paine & sorrow is fled from them: O how glorious a kingdome is thine O Lord! wherein all Saints doe raigne with thée, adorned with light as with apparell, and hauing crownes of precious stones vpon their heads. O kingdome of euerlasting blisse, where thou, O Lord, the hope of all Saints art, and the diademe of their perpetuall glory, reioycing them on euery side, with thy blessed sight. In this kingdom of thine, there is infinite ioy and mirth, without sadnesse: health without sorrow: life without labor: light without darkenesse: felicity without ceasing:

3 Soliloquiorū.

ceasing: all goodnes without any euil; where youth flourisheth, that neuer wareth old: life that knoweth no end: beautie that neuer fadeth: loue that neuer vanisheth: health that neuer deminisheth: ioy that neuer endeth; where sorrow is neuer felt: complaint neuer heard: matter of sadnesse is neuer seene: nor euill successe is euer feared: because they possesse thee, O Lord: which art the perfection of their felicity.

20 Let vs enter into these godly meditations, with this holy man: let vs not neglect so great felicity for the loue of transitory things, which are meere vanity. Why doe we so earnestly labour for thinges of no moment, and haue that most happy & blessed life offered vnto vs, wherin all felicity cõsisteth: Thebrotus, when he had read the Booke of Plato, of the immortality of the soule, was so moued therewith, that immediately hee cast downe himselfe headlong from a high wall. Shall Platoes heathen Philosophy so much preuaile with an Ethnicke, which had no feeling of his Felicity, that in hope of immortality, he bereft himsefe of life: and shall not the sweet & most comfortable promises of ỹ Gospel much more perswade vs (which haue the true knowledge of Christ and his heauenly kingdom) to forsake these vanities

and

and delights & pleasures of the world? Remember often that worthy sentence: *Hoc momentum, vnde pendet æternitas:* that is, This life is a moment of time, whereof all eternity of death or life to come dependeth. If it be a moment, the ioyes thereof must néeds bée momentany: & miserable is that ioy which hath an end: But the ioyes of Heauen are so perfect, that nothing can be added to them, nor taken away from them, and therefore perpetuall. This therefore is the most happy and blessed place to build & set vp a Tabernacle: where no manner of euill shall happen vnto vs, nor any plagus come néer vs. Therfore stand fast in this station, against all tẽptation: so shalt thou the more chéerefully shake off all carnall burthens, and recreate thy selfe in this painefull Pilgrimage.

CHAP. IX.
Concerning the Liberty of Gods Children.

LIberty, is a thing very pleasant and delectable, and more wished for, then any thing in the world: insomuch that

that wée by experience sée, that not onely men, but also beasts, doe greatly desire liberty, and doe preferre it before all other things. The little Birdes, whether it bée that of Canary, or the Nightingale, with whose swéet tunes men are delighted, being shut in Cages are serued most daintily, without their wonted labour to sæke their foode: and yet for all this, so great is the loue of liberty, that many times they will neither sing nor eate, being sullen and ful of sorrow; and if they can, they will gladly escape out of their Cage: more desiring to get their liuing with labour, and in the cold ayre, then to be kept captiue in Pallaces, with the delights of Kings. If this desire be in beasts and Birdes, which are deuoyd of reason, what great account ought man to make of liberty, who alone should be frée, and yet neuertheless is oftentimes compelled to serue most cruell Masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which wée haue by regeneration, by which wée haue the participation of the Spirit of Christ, through the which we are frée from the tyranny and inuasion of sinne, and our mindes prepared into good workes: by the power whereof the Apostle Paul

Paul saith thus: I can do all things through him that strengthneth me. And againe, it is God that worketh in you both the will, and also the deede. Wherefore our Sauiour Christ saith: If the Sonne make you free, then are you free indeed.

Phil. 4.
Phil. 2.
Iohn 8.

3 And although all corruptions of the affections of mans mind, bee not taken away: yet it is so maimed & weakned by the power of the holy Ghost, that it is not able as afore, to hinder the making of a right choise and this is the true freedome and liberty which wee haue by our regeneration. Of this liberty, S. Augustine speaketh thus: *A good man is neuer seruant, but is alway Lord of all things, howsoeuer he seemeth to bee in seruitude and bondage. And contrarywise, a wicked man, although he seeme to bee free, yet is hee a seruant, and that not of one man alone, but hee serueth so many Maisters as he hath sins.*

Augu. in sententijs suis, Sententia, 53

4 Then that is a false liberty, which maketh the body onely free, and leaueth the mind subiect to sinne and wickednesse, most miserably to serue them. For I am perswaded, that neither Alexander, nor Cæsar were free, although they commaunded the whole world, so long as they most filthily serued their sins. Neither can I say, that Peter, and Paule were seruants being imprisoned, and

kept in Chaines and bonds: when as notwithstanding in mind, they went freelie throughout the world, and by their Letters, as by a Kings Letters Patents, deliuered and set at liberty daily an infinit sort of mē. For as man differeth from brute beastes, not so much in the members of his body, as in the vertues of the mind: euen so, not the liberty of the body, but the libertie of the mind is the true liberty, and alone is to be called mans liberty. Of the which freedome and bondage, Christ speaketh thus: Euerie one that doth sin, is the seruant of sin: and if the Son shal make you free, then are you free indeed. And the Apostle Paul in like manner saith: Know ye not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey: whether it be of sin vnto death, or of obedience vnto righteousnes? When ye were the seruants of sin, ye were free from righteousnes.

Iohn 8.

Rom. 6.

5 To restore vs vnto this freedome & libertie, from the intollerable bondage, & most cruell tyranny of sinne, from the horrible wages and reward thereof, which is death, our Sauiour Christ hath taken vpon him, & vndergone that which is vnspeakable.

6 What Orator is able sufficiently to vnfold and declare the tyranny of sinne and con-

concupiscence? First of all, doe but consider what a cruell tyranny the sin of whoredome exerciseth vpon those that are in bondage thereunto. And sée what and adulterous woman will doe, to satisfie and fulfill the commaund of this tyrant. She knoweth very well, that if her husband happily take her in her wickednes, she shall without al doubt be vtterly vndone: she shall beside the losse of her good name, riches, friends, credite with her Parents, Children, and Kindred, lose (which is more) her soule, and whatsoeuer is both good in this world, and in the world to come, and shall leaue behind her perpetuall matter of sorrow and griefe: and yet for all this, so great is the force of his affection and the tyranny of this wickednesse, so insatiable, that this miserable woman is constrained to incurre al these perils though very fearefull & euident, and to deuour all troubles, so that she may serue her vncleane lust. What Tyrant hath euer bèen heard of so cruell, that would haue his Captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesses at this day, do swallow men vp, and so deuoure their whole time, that they suffer them to do, to say, to thinke, and to dreame vppon no-

thing elſe. Wine and women (ſaith Sirach) make wiſemen runnagates: Becauſe men being made drunken with the loue of carnall pleaſures, are no leſſe witleſſe to do all other things, and ſo farre from reaſon, and iudgement, as if they had quaffed vp an exceeding quantity of moſt ſtrong wine. For, Reaſon (which the Fathers call, *Noctilucam cerebri*, the brains Glo-worme) being once extinguiſhed, what are wee better then beaſts? Therefore ſuch men, neither the feare of God, neither the pricke of conſcience, neither death, neither iudgement, neither Paradiſe, neither Hell, nor any other thing, will call backe to a better life. And the more ſecure they are, the more buſilie they indeauour and apply themſelues to all manner of wickednelſe. And they doe conſtraine not onely the members of their body, but alſo their mind and vnderſtanding, (which by nature is the Lady and moſt Noble part of man) to watch day and night, and to labour to find out the ouranes, and the way, how to ſatisfie the luſt of the fleſh, how to endite ſongs, & ſonnets of loue, full of wantonnes and deceit: how to decke and ſet out themſelues with fine apparell, with ſweet ſmels, with dances, and other like allurements. The which to do, is no better,

then

then to wrest the heauenly light of the mind, which was made to behold God, to the obedience of a most wicked bond slaue, and to make the mind being withdrawne from heauenly exercises, to be subiect vnto the appetites of a most abiect hand-maid.

18 Therefore Whoredome is a great and intollerable tyranny ouer the mind of man: And no lesse is that Tyranny of Ambition. For behold, and see, what a heauy yoke ambition layeth vpon his Bond-men, commaunding them, that all their words and works be wholy imployed as nets & snares, to get the common praise and fame of men: and it compelleth them also to creepe, as it were vpon the ground, and to flie through the ayre. For, man at the commandement of ambition, seeketh to climbe higher then all men, to be subiect to none, to rule all men: and yet sometime, when occasion serueth, he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and diuided in himselfe, outwardly preferreth humility, and in heart Pride.

19 Furthermore, the lawes of this most cruell tyrant are such, that if a man doe receiue a little reproch or detriment, either by right or by wrong, he thinketh that he is vt-

terly disgraced, if he doe not presently reuenge it: and if by no other meanes, then to prouoke his enemie to some single combate: and so rather to lose his soule and body, then to hazard the least part of his dignity.

10 I omit the tyranny of Couetousnesse, and of other vices which are innumerable: affirming with the Prophet Dauid, that all the seruants of sinne doe sit in darkenes, and in shadow of death, fast bound in misery, and yron. For, what greater blindnesse can bée imagined, then that man should not know himselfe, that hée should not know GOD, that he should not know wherfore he liueth, and séeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there bée, then that miserable man should haue an infinite sort of desires, as it were an infinite sort of mouthes and stomacks, which alwaies barke, alwaies craue, alwaies hunger, and is not able to satisfie and fill so much as one of them.

12 But now let vs sée, what reward sin giueth vnto her seruants, for so great labors. Let vs harken to the Apostle, and hée will tell vs: The wages of sin (saith he) is death, that is to say, both the first, and the second death. For, as a Cockatrice is to the

Eies: a dead carkasse to the Nose: & gaule to the Taste: the same and more, is sinne to the soule of man.

13 Therefore let the bond-slaues of sin and wickednes, goe and serue their masters: let them run into all daungers: let then not spare for cost or labours: let them watch day and night, least peraduenture they bee beguiled of so great a stipēd. O fooles! which for the wages of eternal death, will willingly beare so heauy a yoke; when as with much lesse labour yee might serue righteousnesse, who rewardeth her seruants with eternall life in the kingdome of Heauen. Wicked men labour, and good men labour also: both suffer, both sweat, both delue and dig; but good & godly men till that ground (like husbandmen) which is firme, sound, & fruitfull: that is to say, they exercise themselues in good works, and in sound vertues, whereby they reape in the end euerlasting life: but wicked & vngodly mē plough in the sand, and sow in the flesh: and of the same shall receiue the wages of sin, eternall death.

14 Therefore, whether yée consider the wickednesses by themselues, or the wages of the same, the seruice of sinne must nēds be horrible and woefull. But yet there is nothing which doth so much set forth the mi-

sery of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer: for God which made the world without labour, and as it were, with a becke onely, at his will, that he might deliuer vs from bondage and slauery, thought it good to bée borne in a stable, and was content to die in sorrowes and paines. But what manner of sorrowes? verily such, as the onely cogitation and expectation of them, might haue béene able to haue brought him into a bitter agony, to sweat water and blood plentifully. The suffering of them, made the most hard stones to rent, the earth to tremble, and heauen it selfe to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsafed to take vpon him the forme of a seruant, and to liue three and thirty yéeres in hunger and thirst, in cold, in nakednesse, in fastings, in watchings, iourneyes, in persecutions, & in the end to shed forth his most precious heart blood vpon the Crosse, rather then hee would suffer this precious Gemme to bée taken from out of his hands: let vs then acknowledge the exceeding glory of ỹ sons of God, whereunto wée are called: which is the mother of all good thinges, which alone is able to giue peace, perfect ioy, blessed rest, & tranquility.

If

If the Heathen Romanes of old time, for a false and fading liberty, suffered great perils, and death it selfe: as Quintus Mutius Scæuola, thrust into the fire his right hand: the Decij vowed themselues to the death, that their legions of Souldiers might bée preserued, and get the victory: Curtius being armed at all points, & mounted vpõ a horse, threw himselfe willingly into a Gulfe of the earth, that the Citty of Rome might bée deliuered from the pestilence: for so the Oracle gaue answere, that the wrath of the Gods would cease, if that which the Romanes estéemed best, were throwne into that Gulfe. Brutus also, for the preseruation of the liberty of his Country, did not sticke to slay his owne children: if the heathen, I say, estéemed thus of their liberty (which is in no point comparable to ours) how much ought wé to estéeme of that most true liberty, whereby wé are deliuered from sinne, from Sathan, from Death, and from the wrath of God? They sought humane praise, a thing doubtlesse vnconstant, and of small force, as appeareth by the saying of the Poet Virgil, concerning Brutus: *His Countries loue him driues, and greedy lust of endles fame.* But our ends are to approue our selues vnto God, whose iudgemẽt cãnot be deceiued:

and

and to get the Prize of the kingdome of heauen, and the fellowship of Angels, which is set before vs, as ỹ end of our liberty, which we seeke to attaine by this Pilgrimage.

CHAP. X.

Concerning the Imitation of Christ.

THe true and sound perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly we can: for, he is the head, we are his members: hee is the Captaine, we his Souldiers: he is the Doctor, we are his Disciples. It is said of Platoes Schollers, that both their dyet and their apparrel, was alwayes like vnto that of their Masters. And the Heathen could say, that the perfection of man a is to be like Iupiter. So in like manner, Christians must doe, all things after the example of Christ: because the perfection of Christianity, is to be like Christ.

2 But let no man be afraid or troubled: Let no man say with despaire, how can it be that

that men which are made of duſt ſhould imitate God? that wée which are a maſſe or lumpe of ſinne, ſhould be like the vnſpotted Lambe of God? For, we are not commanded to imitate & follow Chriſt in that glory and Maieſtie, wherein he ſitteth in heauen at the right hand of his Father: nor yet in that power and vertue, by which hée gouerneth the whole world, & worketh ſignes and wonders: but only in that Patterne of holineſſe which hee ſet before vs in his fleſh, when he was héere on earth.

3 For thou ſhalt neuer find theſe precepts in Scripture: He which walketh not vpon the ſea, is not worthy of me: Hée that doth not daily raiſe vp dead men vnto life, cãnot be my Diſciple: and, Bleſſed is hée which foreſheweth things to come, & is mightie in ſignes and wonders, becauſe to ſuch belongeth the kingdome of heauen. Theſe are not the thinges that wée are commanded to follow in Chriſt: but theſe rather, Learne of me, for I am meek & humble in heart. *Chriſti exemplum* (ſaith S. Auguſtine) *eſt medicamentũ vitiorũ, &c.* The example of Chriſt is a remedie to amend wickednes in vs: but eſpecially it is (ſaith he) a medicine for pride, and a pattsrne of humility. For both his doctrine and his whole life, was nothing elſe, but an exam- Mat. 11.

example of meekenesse and humility: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud? Againe, he saith, He that taketh not vp his Crosse and followeth me, is not worthy of me. Also, Blessed are the meeke: Blessed are the poore in spirit: Blessed are they which mourne: Blessed are the mercifull: Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen.

Mat. 10.

Mat. 5.

4 This thing our Captaines and Guides the Apostles, very well vnderstood, who albeit they spake the languages of all nations, and were most famous in working of Miracles, knowing themselues to be the teachers of the whole world: yet herein alone they reioyced, that they were counted worthy to suffer contumely for the name of Iesus. And the blessed Apostle Paul, beside those thinges which hee had in common with the other Apostles, being rapt vp into the third heauen, heard certaine thinges which are secret: & yet for all that, he iudged not himselfe any whit the more like, or neere vnto Christ; but for those thinges onely which he rehearsed in the latter Epistle to the Corinthians: They (saith he) are ministers of Christ, (I speake as a fole) I am more: In labours

2. Cor 13

more

more abundant: in stripes aboue measure: in prison more plenteously: In death often.

5 These are the thinges which we are to imitate in our great Commander and Captaine: Namely, in aduersity, patience: In hard matters, fortitude: In perill and labour, constancy. What heart is so cold, and cowardly which considering the inestimable greatnesse of the gift that God hath bestowed vpon vs, in giuing vnto vs his owne so welbeloued Son, with all his perfection, is not inflamed with an exceeding earnest desire to become like vnto him in good workes: especially, seeing the father hath giuen him vnto vs for an example, wherou we must continually looke, framing our life after such a sort, as it may bee a true counterpain of the life of Iesus Christ: (as saith S. Peter.) For as much as Christ hath suffered for vs, leauing vs an example, to the end that we should follow his footsteps. Out of this consideration, followeth the whole frame & fashioning of our selues vnto him in all his deeds, words and thoughes: leauing our former wicked life, & decking our selues with the new life, that is to say, with the life of Christ. By reason whereof S. Paul saith: Let vs cast away the works of darknes, & put on the armour of light: not in feasting, not in

in drunkennesse, nor in chambring & wantonnesse, nor in strife: but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian being in loue with Iesus Christ, saith in himselfe: Sith that Iesus Christ, not hauing any néd of mé, hath redéemed mé with his owne bloud, & is become poore to inrich me, I will likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. Hé that hath not this affection, is no true Christian. For he cannot say, that he loueth Iesus Christ, if he loue not his members. And if wé loue not our neighbor, for whose sake Christ hath shed his bloud, wé cannot truly say, that wé loue Iesus Christ: who being equall with God, was obedient to his Father, euen to the death of the Crosse, and hath loued and redéemed vs, giuing himselfe vnto vs, with all that euer he hath. After the same manner, we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer and giue our workes, and all that we haue, yea, and euen our selues to our neighbours, and brethren in Iesus Christ, seruing them, and helping them at their néed, and being vnto them as another Christ.

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7 And as Iesus Christ hath endured all the persecutions and spites of the world, for the glory of God: so must we with all patientnesse, chearefully beare the persecutions and reproches that are done by false Christians, and to all such as will liue faithfully in Iesus Christ, who gaue his life for his enemies, & prayed for them vpon the Crosse. And this is to follow Christs steps, according to S. Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligently behold and see, what thou dost imitate and follow in the life of Christ. Thou delightest in sumptuous wardroabes, and in many sutes of costly apparrell: but Christ, in the most cold time of Winter was laid naked in a manger. Thou spendest houres and daies in feasting and Banquetting amidst thy dainty dishes, talking, and seruing thy belly: and the Son of God afflicted his most innocent body with hunger & thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenes, passing thy time in singing, laughing, and sporting: And the Son of God came downe from heauen for our saluation, that wee might not perish eternally, and for this cause was a Pilgrime, preached, laboured, toke no rest, and spent whole

whole nights in prayer for vs. Thou earth and ashes, canst not digest the least iniury of words without displeasure: but God sent his Sonne for vs, to suffer most mækely of wicked men, euill sayings, reproaches, spetting vpon, buffettings, whippings, crowning with thornes, wounding; and at last, death it selfe. Thou contemnest great things, & magnifiest small trifles. If thou sinnest, thou saiest it is nothing: if thy head doe ake but a little, thou thinkest it to bée a great matter. To lose thy soule, thou makest it no great reckoning: but if thou be in peril to lose but a finger, thou wilt call together all the Physitians and Chyrurgions in the City. But Christ with his true example of life, taught that there is no euill so much to be feared, as Sinne and Hell: that nothing was so much to be desired as God, the glory of God, saluation, and vertue: and that he is rich, noble, wise, and beautifull indæd, which is indued with patience, humility, charity, chastity, and with other vertues: and that hée is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a couetous and proud person, and which is polluted with other vices, as with a Lepry and Scab. For Christ being God, and hauing all things in his power, to chose

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what manner of life he would, during the time that he liued on earth, chose the most vild and abiect state of life: and therfore for his house, had a stable: for his bed, a manger: for cloathes of tapestrie, hay: and the same none of his owne: a poore Mother: thinne & spare diet, apparell sutable: to be short, he sought no maner of pompe, riches, or pleasure of this world. And contrariwise he refused no labour, no afflictions, no miseryes, nor any euils, sauing only sinne: only which euill he would haue his disciples and professors vtterly to abhorre.

9 And thou canst not say, that he neyther could, nor knew how to chose a better state. For he, which was God most mighty, was also most wise. And what other thing doth Isaias commend in him more, then that hée should be called Emmanuell, and he should know how to shun the euill, and chose the good? Hath not Christ then plainely and euidently by his example of life taught, that there is no euill so much to be eschewed, as is sin, and hell which is the wages of sinne: And that no good thing is so much to be desired, as God and godlines? If those things which the world so commendeth to be great and good, had béene such indéed; why did the most wise God reiect them, and would haue Esay. 7.

also his mother, and other his most deare & nære friends without them? And why did hée rather chuse persecutions, labours, and sorrow, then the pleasures, riches, and ease of the world? Since Christ hath thought these so vnfit for him and his Professors, and followers, let vs rather chuse to bée hungry in the pit of tribulation, then to feast with the rich glutton: to wander through desert places with Dauid, then to liue in the Citties & Pallaces of Saul, and follow Christ in the Wildernesse, then to liue in pleasures with the Scribes and Pharisées.

IO God men doe vse the World, that they may enioy God: but euill men doo vse God, to enioy the world: the which when they haue gotten, and haue as great store of shéepe as Laban, as many Camels as Iob, as great riches as Crœsus, store of Gold as Salomon, as sumptuous and daintie fare as the rich glutton: yet what doth it profit Esau to be Lord of Edom, if he haue no portion in Iacob? or to winne all the world, and lose his owne soule? But many would bée Demas while they liue, and Paul when they are dead: they would bee at the rich mans table in this world, and in Abrahams bosom when they be dead: but light & darknes will not agrée: the broad & the narrow way haue

their seuerall ends, and tend to contraries.

11 Wherefore forsake the world, and follow Christ the guide to godlinesse, the Teacher of euerlasting Truth: and measure all things by the same Epha, wherwith he hath measured them, who cannot bee deceiued: and haue all thinges in that estimation that he had them who could not be ignorant of their value and price. Behold euerlasting things, as euerlasting things: and looke vpon temporall things as transitorie: and account vaine things lighter then vanity it selfe: so shalt thou not be deceiued: so shalt thou neither feare want, nor scarcity, nor desire riches or nobility. Thou shalt not then enuy the prosperity of the rich: thou shalt not thē faint in aduersity, nor be proud in prosperity: and in all things the Sun of righteousnesse will giue thée light, vppon whom thou hast euer bent thine eyes: and with his truth hée will guard and protect thée as with a shield, who hath said, I am the Way, the Truth, and the Life. Him therfore follow in this Pilgrimage héere on earth: so shalt thou neuer erre.

CHAP. XI.
Concerning the Crosse and tribulations of this life.

IF in all other thinges it behoueth a wise man to haue skill to beare and gouerne himselfe, how much more in aduersity: the which is of such force to shake & discomfort the mind of man, that thereof came heresies, desperations, thefts, homicides, & all maner of wickednes; with the which al mē doe so abound, that whether we be small or great, rich or poore, noble or base, or whatsoeuer else, we haue more calamity thē felicity.

2 The efficient cause of these calamities, is GOD himselfe: as hee testifieth by the
Esa. 45. 7 mouth of Esay the Prophet, saying: I am the Lord, & there is no other: I forme the light, and create darknesse: I make peace, and create euill: I the Lord do all these things. And holy Iob, when in one day he had lost all his riches, all his children, and the health of his body, and vnderstanding that hée was thus afflicted, partly by the Sabeans, and partly

partly by the Chaldeans, partly by the Wind, and partly by the Fire, which the diuell in his malice raised, and therewithall consumed and spoiled his goods: did he say, The Lord hath giuen, and the diuell hath take: No verily: but he said, The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill also? Iob. 1.

Wherefore whatsoeuer befall vs, whether storme or tempest: theeues or murderers: losses at the sea or on the land: famine or pestilence: sicknesses or imprisonment: or whether we are afflicted with Heretikes, or Schismatikes: with Angels or Deuils: with heauen or earth: or from whence soeuer any tribulatiõ can come, God alone is to be feared, to be prayed vnto, and to be pacified, to whose will and commaundement all things obey. For, Fire, Water, Haile, Snow, Frost, Raine, Wind, Storme & Tempest, these when they seeme to bee grieuous vnto men, what do they else but fulfill his word?

4 There are two gates then to be considered, by which tribulations do enter into the world: the one is Gods prouidence, the other is sin. Concerning his prouidence, Salomon saith, He hath made the small & great, & careth wis. 6. 14

reth for all alike. And again, Thy prouidēce O father, gouerneth it, And our sauiour Christ himselfe saith, Are not two Sparrowes solde for a farthing? and one of them falleth not to the ground without your heauenly father. The very haires of your head are numbred.

Mat. 6.

5 Not onely the Scriptures, but that most excellent and comely order, by which we see so many seuerall things gouerned, being so different, so diuers, & so disagreeing in natures, and in places, doth proue vnto vs, that all things in the world are gouerned & ruled, not by fortune and chance, but by the prouidence of God. Euen as if thou heare a harpe sound pleasantly, or if thou see a Wagon or a Ship to go forward by art, reason, and order; although thou see not the Harper, Wagoner, or master of the Shippe: yet thou art put out of doubt, that there is a Harper that causeth the Harpe to sound in good tune; a Wagoner, & a Ship-master which maketh both the Wagon and the ship to moue & goe.

6 We are two maner of waies afflicted by God: for sometimes we are troubled by those things that without any fault of their owne doe hurt vs: and sometimes by those things which hurt vs not without their fault & sin. The first follow ỹ law of Nature, by which it is ordained, that among mortall creatures

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the weaker ſhall alwayes giue place to the ſtronger. The other doe breake the Law of God: as when we ſuffer & ſuſtaine any thing at the hands of wicked men, God hath a worke therein, ſo far forth as it may bée to our good; and therefore ſuffereth the euil to be done, drawing out of the euil a greater good.

7 For God is ſaid to worke in that which is good: for there is nothing ſo euill, which hath not ſome good ioyned with it: and there is no good ſo ſmall, whereof God cannot make a bottomleſſe Fountaine, and as it were an Ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke; but yet not without a Malady. To walke is good: but the Malady is euill. Wherefore from whence hath the man that walking which is good? from the power of his will, and the mouing inſtrument of the mind. From whence commeth the Malady? commeth it from his will? no verely: but either of the ſhortnes, or crookednes of his leg, or ſome ſuch like cauſe. After the ſame maner, a thiefe ſtretcheth forth his hand, he ſhaketh his ſword, & it is of God and is good. But to kill him whom he ſhould not, is euill, and commeth from the wicked will of man, which God neither compelleth, nor moueth, nor helpeth to doe: & yet neuer-

theleſſe ſuffereth that to bee done, which hee deſireth. Thus then wée ſée how farre God hath his worke in the ſins of men, in ſuffering them to be done. And although it is in him not to ſuffer euil, the which without his ſufferance could not bee: yet notwithſtanding (that I may vſe S. Auguſtines words) he thinketh it better to draw that which is good, from euill, then not to ſuffer any euill at all. For God would not ſuffer any ſin to be, if he were not ſo mighty, ſo prudent, & ſo good, that both he knoweth how, and alſo can and will out of ſin, worke greater good.

8 What greater euill could there be, then ſo many Prophets, ſo many Apoſtles, ſo many Martyrs, and Chriſt himſelfe to be ſlaine: could not God haue hindred this? No doubt moſt eaſily: but he would not. By which we ſée how great glory & felicity he hath brought to them that ſuffered: how great honor and praiſe they haue yéelded to God, for whom they ſuffered: and how great profit and commodity their death & ſufferings haue brought to the whole world. Neither did the Church at any time ſuffer the perſecutions of the heathen, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which comming out of the furnace is more fine and pure.

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9 The other cause of all our calamities, miseries, & afflictions of this life, is sin. By reason whereof, so soone as we are borne, we bring with vs the sentence of death: Much like vnto those sicke men, of whose life the Physicians hauing no hope, doe onely for a time maintaine life with preseruatiues, that so a little while he may linger, to make his Testament, and then depart: Euen so it fareth with vs all, who do not therefore eate, drinke, and sleepe, that we may neuer die (for that cannot bee) but that wee may prolong our life for a few dayes, and so prepare our selues to die. And as Pyrats, which are taken at the Sea by the Royall ships, and are brought to the shore there to be hanged, haue no longer hope of life, then there is space betweene the ship & the land: euen so, euery one of vs which like Rouers saile heer in the sea of this world, being once taken and holden captiue by the Ministers of Gods iustice, when wee are come to a certaine place and point of our age, shall without all doubt or mercy abide there, and suffer death.

10 Sin therefore hath opened the passage vnto death: & the whole host of tribulations do follow death as their captaine & guide, & do enter in vpon vs by the same breach of sin. And we doe read of sinne: The wages of sin

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is death: euen so also wée read of tribulations; *Miseros facit populos peccatum.* That is, Sin is the cause of many tribulations.

11 Neither is it for one sinne of Adams, that so many tribulations come vpon vs, but also for an innumerable sort of sinnes which we haue added, and do adde daily; as the Holy-ghost by the mouth of the Prophet Dauid hath pronounced: If their Children
Psal. 92. forsake my law, and walke not in my iudgements: If they break my statutes, & keep not my commandements, I will visit their iniquities with the rod, & their sins with scourges.

12 God afflicted the Iewish nation, one while by the Philistines: another while by the Madianites: another while by the Assyrians: and also by the Romans: but alwaies first they sinned & prouoked God to anger: as the booke of Iudges, the bookes of Kings, and of the Prophets do declare. God also afflicted the Church of Christians by tyrants, as Neroes, Diocleſians, and such like, which most cruelly persecuted the Church: the cause of all which persecutions, was the sins and wickednesses of the Christians, as appeareth by Cyprian and Eusebius.

13 Thus farre concerning the causes of tribulation: now we will speake of the effects. Concerning the effect and fruit of tribula-

bulation, the Author of the Epistle to the Hebrewes writeth thus: Now, no chastising for the present time seemeth to bee ioyfull, but grieuous: but afterward it bringeth the quiet fruit of righteousnesse vnto them which are thereby exercised. Although therefore we cannot plainely know the fruits of tribuation, before such time as we come to that blessed and heauenly life, which is free from all misery & trouble: yet notwithstanding it wil be very profitable for vs to speak and thinke vpon the same diligently & often: that being confirmed by the sweetnesse and profit that may come thereby, wee may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religion and godlinesse. Cap. 12.

14 And although it must be confessed, that afflictions of their own nature are euil, and to flesh & bloud very grieuous and terrible: yet vnto Gods Children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All things worke vnto them for the best. For whatsoeuer they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the red sea was to Pharaoh, wherein hee was drowned, but Israell saued. In the wicked, tribulations stir vp desperation: but in the Rom. 8.

the godly, an assured hope. By these as by a fatherly chastisement, our daily falls are repaired, hautines and pride kept vnder, the flesh and lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnesse, and negligence shaken off, the confession of Faith expressed, the weakenes of our strength discouered, and wee prouoked more earnestly to pray and call for the fauour of God, and daily to vnderstand the peruersenesse of our owne nature.

15 Besides, through afflictions, we are made like to Christ: For, It behoued Christ to suffer, and so to obtaine his Kingdome: And as he after the obedience of the Crosse was exalted, & had a name aboue all names giuen vnto him: so we also, if we suffer with him, shall raigne together with him. Herby also we are brought vnto patience: that being become as a Diamond stone, wee shall soner weary them that strike vs, then wee our selues be broke. For tribulations be as exercises in a humane body, wherby rather y health is confirmed, & the strength recouered then taken away, or weakned through them.

16 Wherefore the godly vpon good cause reioyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions, that

that which is the worke of God and of the Holy-ghost; namely, to worke patience: by which afflictions, forsomuch as they are of their owne nature euill and odious, patience is not gotten, but rather shaken off. The which is more manifestly to bee séene in the wicked: who when they are so grieuously afflicted, are so farre from patience, that they burst forth into blasphemies, and also oftentimes into desperation. But as the phisitian, of things venemous and hurtfull, maketh most healthfull Medicines: euen so Almighty God by his wisedome, out of afflictions (although they be euill things) bringeth forth in his Elect, most excellent vertues, among which, Patience is one.

17 This Patience worketh Experience also; the which is a certain triall both of our selues, and of our owne strength: and especially, of the might and goodnesse of God. For in suffering of aduersities, wee learne how great the corruption of our nature is, which being touched with any aduersity, straight-way (except the Holy ghost helpe) breaks forth into murmurings, grudgings, & into blasphemies & complaints against the prouidēce of God. Whereof we haue a liuely example set forth in Iob, who béing deliuered by God vnto the diuel to be tried, how great

great blasphemies powred hee out in his afflictions? how much complaineth he of the prouidence and iustice of God? but the light of the holy Ghost had no soner illuminated him, but how did he plucke vp his spirits againe? how godly & rightly doth hee iudge of God? The crookednes of our nature is hid from vs: for the heart of man is vnsearchable. But loke how sone the fire is stricken out of the flintstone, so son breaketh out our peruerse nature, whē tribulation oppresseth vs. This triall (as Peter saith) is euen as a furnace vnto Gold: & therefore God answered Abraham, when he was now ready to sacrifice his son; Now I know, that thou fearest God. No doubt that was knowne vnto God afore: but by that fact he brought to passe, that his obedience was the better knowne vnto others: for wee are like vnto certaine spices, whose swéet sauour is not felt, vnlesse a man bruise them well. Wée are also like to stones called Pyrides, which shew not forth that force which they haue to burne, except when they be pressed hard with the fingers.

18 The triall also (before spoken of) bringeth hope. Whereby we sée, that God hath so disposed those instruments of his, as that they should one helpe another, & the one bring in the other. By reason of the hope of

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the glory of God, afflictions are not troublesome vnto vs: but God giuing vs strength, we beare them with a valiant mind. And in the very suffering, we haue greater triall and proofe of the goodnesse of God towardes vs: whereupon wee conceiue the greater hope. So hope breedeth and bringeth in patience, and patience hope. For when we consider that God was present with vs, in suffering our afflictions patiently, wée hope also that he will hereafter be present with vs, and at the length make vs blessed. The sick man because he hath confidence in the Phisitian, suffereth the impostume to be cut: afterward as he feeleth himselfe relieued, he putteth cõfidence more & more in the Physitian: so, as if néed were that his foot should be cut off also, he would nothing doubt to commit himselfe to his fidelity. The Deuill so much as in him lyeth, driueth vs to desparation, and by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise, the holy ghost saith: because thou hast quietly & patiently borne affliction, it may be a sure token vnto thée, that God therein declareth his fauour towards thée: wherfore haue thou a good trust, for he will deliuer thée.

19 This confidence will make vs to resolue with the Apostle Paul, thrt no manner Rom. 8.

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of tribulation shall be able to remoue vs from the loue of God which is in Christ: neither the losse of goods, of wife, children, friends, lands & possessions, nor any thing in the world, because we are verily perswaded, that his loue and bounty towards vs is such, that oftentimes he most abundantly restoreth those thinges which are lost, for his sake: and that sometimes in the midst of tribulation, & euen in the very crosse & death, hee giueth to his Children so much strength and consolation, that in very deed, it is more then a hundred-fold. The losse of the said worldly things, is to many a great griefe: but, is not the winning of a hundred fold so much, & th'obtaining of an euerlasting kingdome, a good salue for this sore? If we gaine, with the losse of transitory things, heauenly treasures: with the forsaking of worldly friends, Christ to be our déere & sure friend: & with ỹ refusing father, mother, brother, sister, wife, children, purchase God to be our Heauenly Father, Christ our most louing brother, and to be loued of the Son of God as his déer darlings & only begotten spouse: what haue we lost? what greater gaine can we haue? or what more profitable exchange can be made? This bargain, and profit, hath our heauẽly Father promised vnto vs, by al

Bill of his owne hand, ſealed with the blood of his onely Son, teſtified by the witneſſe of his Apoſtle, & left with vs in our owne cuſtody, to be paid at the ſight whenſoeuer wee ſhall require it. Wherof this is the content: Who ſo hath forſaken houſe, brother, ſiſter, father, mother, wife, children, or land, for my names ſake, he ſhall receiue an hundred fold, and the inheritance of euerlaſting life. Who can deny, but that hunger, cold, nakednesſe, extreame pouerty, & want of things partly neceſſary, are a heauy burthen for man to beare? But the weight thereof is lightened and made eaſie to them that with a right eie and vnfainedly doe beléeue Gods promiſe, & caſt their care on him. Caſt thy care vpon the Lord: for he careth for thée. Your heauēly father knoweth that you haue néed of theſe things, meat, drink, & clothes. Hée miniſtreth theſe things in due time to the beaſtes of the earth, the foules of the aire, the fiſhes of the ſea: and will hée not kéepe his promiſe vnto vs, for whoſe ſakes he hath made theſe creatures, and hath made vs Lords ouer them? What cauſe haue we to miſtruſt his purpoſe rather thē the bird ý flieth forth in the morning, vpon this naturall perſwaſion, that he ſhall find food, not doubting but that he who made him, will not ſuffer him to ſtarue with

hunger? Haue wee ſéene ſuch as put their truſt in him, ſtarue with hunger, die with cold, or periſh through nakednes? It hath not béene heard of, that the righteous hath béene forſaken, or his ſéed begge, wanting bread. For, they that know the name of the Lord, will truſt therein: for he forſaketh not them that ſéeke after him. And hee willeth vs in the day of our troubles to call vpon him, adding this promiſe, that he will deliuer vs. Whereunto the Prophet David did ſo truſt, féeling the comfortable truth thereof at ſundry times, in many & dangerous perils, that he perſwaded himſelfe (all feare ſet apart) to vndergoe one painful danger or other whatſoeuer: yea, if it were to walke in the valley of ỹ ſhadow of death, that he ſhould not haue cauſe to feare: comforting himſelf with this ſaying (which was Gods promiſe made vnto all) For thou art with me, thy rod and thy
Pſal. 23. ſtaffe, euen they ſhall comfort me. Is Gods ſtaffe waxen ſo weak, that we dare not now leane too much thereon, leaſt it ſhould breake? Or is he now ſuch a changeling, that he will not be with vs in our troubles, according to his promiſe? will he not giue vs his ſtaffe to ſtay vs by, and reach vs his hand to hold vs vp, as he hath béene wont to doe? No doubt but that he will be moſt ready in al extremi-

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tie to helpe, according to his promise. The Lord that made thee (*O Iacob*) and hee that fashioned thee (*O Israel*) saith thus, Feare not, for I will defend thee, &c. Esay. 43.

20 He is that mighty Captaine, who hauing vnder his gouernment many souldiers and seruants, hath them at his commandement, that when he biddeth them go, they go: when he saith abide, they abide: & when he willeth thē to do this or that, they obey his word. For, paine, pleasure, griefe, ease, sicknesse, health, life, and death, are at the becke and call of God, and do come and goe at his appointment, as the faithfull Centurion cōfesseth in the Gospell: Yea, hée worketh so forcibly in his children that leane vnto his promise, that he maketh to them, of paine, a pleasure: of griefe, ease: of sickenesse, health: and of death, life: as contrariwise to the vnbeléeuing, pleasure, ease, health, and life is a weary, irkesome, and painefull death. Math. 8. Math. 8.

21 But reason and our flesh are hardly perswaded that wee are beloued of GOD, when we be exercised with afflictions: and yet the author of the Epistle to the Hebrews saith; That if we be not vnder chastisement, (whereof all are partakers) we are bastards, & not sons. And S. Paul to the Romanes bringeth in the complaints of the Saints which Heb 12. Rom. 8.

were tormented and afflicted before Christs time: For thy sake wee are deliuered to the
Psal. 44. death all the day long: wee are accounted as sheepe to the slaughter. They which made this complaint, were (as cannot be denied) most deare vnto God: & yet they make this sorrowful complaint; We are accounted as shéepe to the slaughter. As if they had said, Wée are otherwise dealt with, then the Fathers in the old time were dealt withall: vnto whom God séemed to beare great fauour when as he inriched them, fought for them, gaue them victory, and with excellent names and titles made them famous & honorable: we say we are now otherwise dealt withall; for wee are deliuered vnto the enemies as shéepe to bée slaine, as vnto whom they may doe what pleaseth them: death hangeth all the day long ouer our heads, and we are neuer in security: but yet héerin we are comforted, that we are not in this perill as men that suffer for euill doing: but, for thy sake, that is, for religion and godlinesse.

22 Whereby also wée are admonished, that paines, punishments, and death, make not Martyrs, but the cause: for otherwise many suffer many grieuous things, and yet are not Martyrs nor Confessors. If punishments make Martyrs, then the Papists at this

this day might truly boast of Martyrdome, when, for their trayterous desert to their Prince and Countrey, they rightly are executed. And some Sectaries and Scismatikes, which would faine bee reputed Confessors, might then haue some iust colour to complaine of persecution, when they are by Ecclesiasticall censure iustly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kind of men, which if they could find none that would kill them, would oftentimes breake their owne necks head-long, and would slay themselues. These men (saith he) must not be counted Martyrs. These are not sheepe, but goates: these are not led against their wils, but runne headlong through ambition and proud conceit. These rammes follow not the example of Christ, of whom it is written, that when he was led like a sheepe vnto death, yet did he not open his mouth: for these open their mouthes too too wide, vttering blasphemies against Magistrates: these haue forgotten the sentence of the Apostle, If I should deliuer my body to bee burnt, and haue no charity, it profiteth mee

we should then haue many Martyrs at this time in England.

1. Cor. 13

me nothing. Therefore Martyrs and Confessors, beside the goodnes of the cause, must be méeke, patient, and charitable.

23 Wherefore wée, hauing a good cause, ought with patience and méekneſſe to bee ready prepared, when triall ſhalbe, to ſuffer perſecution and tribulation, after the example of the holy Martyrs of the old time, because the Croſſe alwaies followeth them which wil liue godly in Iesus Chriſt. Then hée who hath promiſed vs, that neither in fire, water, no nor yet in the ſhaddow of death he will be from vs, but will bee our buckler, defender and ſhield, faithfully will performe the ſame, in ſuch wiſe, that no temptation ſhall ſo aſſaile vs, but that hee will giue vs a ioyfull end and deliuerance.

Marks of a true Martyr.

24 The Holy-ghoſt hath cauſed many hyſtories to be kept in writing for vs, that liue now in the latter age of ỹ world, to this end, that we ſhould not onely behold in them the fiery raging of the world (from the beginning) againſt the people of God, and how ſtowtly they withſtode and ouercame by faithfull patience the malice thereof, but alſo by reading of them wée ſhould in our like trouble, learne like patience, receiue the ſame comfort, and being throughly tried, conceiue a ſure hope of the ſame victorie,

which

which they, after many and sundry trialls, did winne: whereof we shall not be disappointed, if we to the end striue lawfully. If it be too hard, and aboue your capacitie, to behold all the Hystories and examples propounded in the Scriptures, and the Chronicles of Christs Church, with such consideration that you may espy & behold in them, the order of Gods working with his Church in all ages: and if you do not vnderstand in diligent perusing them, that the end & issue was euer ioyful and glorious victory & deliuerance, wherwith to comfort our selues in the midst of miseries: take into your hands the comfortable history of King David: mark his whole life, from that time he was taken from his fathers shéep vntil his death: behold him in your selues, whensoeuer you shall be afflicted with any kind of crosse.

25 After that the Lord had fonnd out David, a man after his own mind, and appointed him king ouer his people, who laboured worthily to deliuer and defend Gods people from their enemies the idolaters, that dwelt néere about him: he did not grant vnto him, such quietnes, neither to his people, but that he was in continuall troubles, and no small dangers during the life of Saul; and also after Sauls death, the Idolaters, and also Sauls

friends, ſæking all the waies that might be, to depoſe him from his kingdome.

26 And not only was he thus vexed with his forrain enemies, but alſo moſt grieuouſly of all other, by thoſe of his houſhold, who ſhould haue bẽn his moſt deare friends: his owne naturall ſonne Abſolon, his moſt priuy counſailers, the Nobilitie of his Realme, & the moſt part of his ſubiects. Abſolon pretending to his father David a great holines (as the manner of hypocrites is) deſired to haue leaue to goe vnto Hebron, there to ſa-
2. Sa. 15. crifice, for the performance of a vow which he had made in the time of his being in Syria: but his meaning was, to obtaine the kingdome from his father, & ſtir vp all Iſrael againſt him: which he brought to paſſe. David was baniſhed, & purſued to the death by his owne ſonne, who wrought ſo much villany againſt his owne father, that he did not forbeare, in the deſpite of him, to miſ-vſe his fathers wiues in the ſight of all the people. How grieuous and dangerous this ſodaine change was to David, and to the people, which were but a few, in reſpect of ỹ great number of the malicious hypocrites which followed Abſolon, it appeareth plainely in the ſtory, and you may eaſily conſider.

27 The beſt that was like to come of the matter,

matter, was, that while the kingdome of Israel was thus diuided, Gods enemies the Philistines, which had lyen long in wait therefore, should snatch vp from both the parties the kingdome of Israel, and not onely vtterly banish Gods true religion from among the Israelites; but also bring them, their countrey, and their posterity into most miserable bondage and thraldome, and that to Gods enemies, the most vile people and hated of the Lord.

28 David in all these perillous dangers of his owne life, losse of his kingdome, and vtter destruction of Gods people, did not discourage himselfe: but vnderstanding all this to be the worke of Gods owne hand, acknowledging the true cause, vnfainedly did perswade himselfe, that the Lord after a time, when his good will should be, would giue a comfortable end to all these stormes and bitter pangs. His whole behauiour he himselfe described in a psalme, which is left in writing, for vs to learn hereafter how to behaue our selues in the like persecutions.

29 When hee was fled from Ierusalem, and the Priestes were departed from him with the Arke of the Lords Couenant, hee went vp vnto mount Oliuet bare-foot, wept as he went, and had his head couered: and so

so did all the people that were with him: and he made his mone vnto the Lord, saying: O Iehouah, how are they increased that trouble me! how many are they that rise against me! how many are they that say of my soule, there is no helpe for him in his God!

30 Wonder not, though this good King, with a heauy heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a King, when he thinketh of no such matter, sodainely to bee cast out of his royall seat, and brought in danger of his life, & that by his owne naturall son? Can the displeasure of any enemy so much pierce the heart of a kind father, as the vnnaturall crueltie of the Sonne to seeke his death, of whom he himselfe had his life? It grieued him no small deale, to perceiue such as had béen his wise counsailers, whom hé much trusted (whose duty it had béene, with the spending of their owne liues, to haue defended the common-weale, brought to a good and quiet order both in matter of policy, and of Gods true religion) to bee the supporters and maintainers of an hypocrite, who had neither respect to Gods true honor, nor yet consideration of duty to his most honorable Father, neither regard to the prosperous weale of his natiue countrey. But nothing

of

of all these grieued him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himselfe was the onely cause of all these euils. Hée called to remembrance, that these plagues fell vpon him sent from God, whose worke it was, & that for his sins which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccaui*, I haue sinned: and afterward when he saw this grieuous and sudden change follow, hée perceiued it came partly by his sinne, by the worke of GOD, and therefore submitted himselfe wholly to Gods will, saying: If I shall find fauour in the eies of the LORD, he will bring me againe, and shew me both his Arke and the Tabernacle thereof. But and the Lord thus say, I haue no lust vnto thée: beholde, héere I am, let him doe with me what séemeth him good in his eyes.

31 Thus the worthy man of GOD acknowledgeth his troubles to be GODS hand, his sinnes to be the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoeuer should be laid vpon him. Yee assured himselfe, that when he himselfe was most weake, then God would declare

clare his strength for his owne glory sake: and after he was reduced to faithfull repentance by the correction of his mercifull father, then the rod should be cast into the fire.

32 This consideration of plagues and tribulations, both to priuate men particularly, and also of Realms & whole Commonwealths is diligently to be weighed, that as they come from God, so they haue this end, that they tend partly to his own glory, partly to our profit & amendment. For although, sin bee the generall cause wherefore all mankind was, is, and shall be molested with many and sundry kinds of troubles and calamities, yet the calamities and afflictiõs are not to all kinde of men alike, nor yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God, to a farther end & meaning, then the godly and chosen children, who are the true Church of God, the liuing members of Christ, and such as shall neuer be separated from God, and their louing Sauiour in Christ Iesus.

33 These, although they be neuer without trouble in this world, but alwaies exercised vnder the Crosse, yet the cause and consideration why God will haue them thus exercised, is either for the honour and glorie of his owne name, or the profit, commodity, &

exceeding

ercéding benefit of them whom hee thus afflicteth, eyther elſe for both theſe conſiderations together: for that there is no trouble that comes to Chriſts Church, or any member thereof, which appeareth not plainely to redound to Gods glory, and the profit of the afflicted, if it be well and tuſtly conſidered.

34 Thus you may plainely ſée, how God hath wrought in his Church in olde time, and therefore ſhould not diſcourage your ſelues for any ſudden change: but with David acknowledge your ſins to God, declare vnto him how many there bee that vexe you, and riſe vp againſt you, naming you Hugonites, Lutherans, Heretiks, Puritans, and the children of Belial, as they named David. Let the wicked idolaters bragge, that they will preuaile againſt you, and ouercome you, and that GOD hath giuen you ouer, and will be no more your God: let them put their truſt in Abſolon, with his large golden locks, and in the wiſedome of Achitophel the wiſe counſailer: yet ſay you with David: Thou, O Lord, art my defender, & the lifter vp of my head. Perſwade your ſelues with David, that the Lord is your defender, who hath compaſſed you round about, and is (as it were) a ſhield, that doth couer you on euery ſide. It is he onely that may and will compaſſe

with theſe and other ſuch like reproches are the children of God often tryed.

passe you about with glory and honour. It is he that will thrust downe those proud hypocrites from their seat, and exalt the lowly and meeke: It is he which will smite your enemies on the cheeke-bone, and burst all their teeth in sunder: hee will hang vp Absolon by his owne long hayre: and Achitophel, through desperation, shall hang himselfe: the bands shall be broken, and you deliuered: for this belongeth vnto the Lord, to saue his from their enemies, and to blesse his people, that they may safely proceede in their pilgrimage to heauen, without feare.

CHAP. XII.

Concerning the alteration of true Religion in all Ages.

ALbeit David and his Kingdome, after he was annoynted King ouer GODS people, were exercised with many troubles, during his time: yet hee obserued the ordinances of the Lord, and kept the true religion among his people, according to the Commandement of God. After him Salomon had

had gouernance ouer GODS people: who in the beginning of his raigne walking after his father David, did build GODS Temple, and obserued the true Religion: but that lasted but a while: for in his latter yeeres, he fel to Idolatrie and seruice of false Gods, so that the true seruice of God began to be corrupted.

2 After him his Son Roboam raigned: at whose beginning the Realme had such a miserable chãge, that it could neuer after recouer it selfe againe. For the kingdome was diuided, & ten Tribes which were called afterward Israel, fel from Roboam, and frõ the true Religion, vnto Idolatry, and false serning of God: and so cõtinued in false superstitious religiõ, alwaies hating the true religion of God, killing the Prophets that did teach the truth, and the godly people that cõfessed the same many yeeres; and yet all that time perswaded themselues, that they had the true seruice of God, & that their doings did much please God. Yea, the face of Gods Church was so blemished, & brought to such a small number of true Professors, that the prophet Elias complaineth, that there was not one left but he alone: whose life also they sought after. Cõsider well this history, & the working of God with his Church & true religion

ligion. The prophet Samuel had taught the people the true seruice of God: the worthy king David maintained ỹ same all his time, but with great difficulty. Salomon his son (a prince of most singular wisdome & knowledge, perfectly instructed in the waies of the Lord) fel from God, corrupted Gods religion, with the false seruices inuented by man: insomuch, that the Lord was so offended therewith, that he cut off frō the rule of his posterity, the most part of the kingdome: for the ten Tribes were neuer after him vnder the gouernance of his successors: neither did they afterward walk in the feare of God, but in idolatry and false religion, till at the last God sent the Assirians to inuade them in that wise, that they ouercame them, carried them forth of their owne country, dispersed them in many countries among the heathen, sent strangers to inhabite their land, and so vtterly destroyed the kingdome.

3 This was a feareful iudgment of God: where he had but one small kingdome in the whole world that bare ỹ face of his Church where his true honour was maintained, and that so sodainely, of twelue Tribes, ten should fall from God to Idolatry, and false religion: yea, and the other also during all the time of Roboam, and his Sonne Abia, after

after him. So that during al this time, there was not in the world any Church or people where the sincere religion and pure word of God was receiued by publike authority and common order: although God reserued alwayes some that priuately serued him, and feared his name faithfully, who were alwayes so hated and punished by the Idolaters, that their liues were bitter vnto them.

4 In those days did the Idolaters make the selfe same reasons & arguments against the prophets and their doctrine, which idolaters do make now against Gods people, & his true religion concerning generality. The faithfull then liued among those Idolaters with no lesse perill and danger, then the Christiãs haue done in Spaine, and in other countries, where the Gospel hath not frée passage. The Prophets were then imprisoned, and driuen out of their country like seditious heretiks, the causers of all euill, as the true Preachers in some places of christendome now are.

5 After the death of the wicked Kings of Iudah, GOD visited his people with some light of the truth by the meanes of Asa, and King Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was

done, not without great difficulty & trouble, and continued but a small time in that same order. For Ioram, the son of king Iosaphat, ouerthrew the true seruice of God, contemned it, and brought in the place therof, the superstitions and idolatries of the kings of Israel: & so the Church continued neuer perfectly reformed, but alwais afflicted, til the time of Ezechias. For although Asa, Iosaphat, Ioas, Amazias, Vzzias, & Ioatham, attempted a reformation, and were indifferently good kings, yet was not the church cleansed of all the Idolatries, and false counterfeit religion: as it appeareth by the Prophets, Elia, Amos, Isay, Osea, Micha. But the worthy king Ezechia, in the first yeare of his raigne, began to reforme religion, brake downe and banished al Idols, & Images, Hil-altars, and whatsoeuer was against Gods commandement, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe, not without great trouble and difficulty, so it continued in puritie but a little time. For his son, wicked Manasses, who reigned after him, put away, & did forsake the true way, and brought in againe all maner of idolatry and false religion: and did grieuously punish & persecute the faithfull people and true Prophets. He shed (saith

the

the Scripture) innocent bloud exceeding abundantly. In like manner did his son Ammon also, who reigned after him.

6 This grieuous change remained thus, vntill the good King Iosias made a new and godly reformation: which ought to be a glasse to all Princes to beholde themselues in. But this godly reformation of this good king did not continue: for his son, and all the Kings of Iuda after him, forsoke the wayes of God, & restored againe the idolatry & false religion of their forefathers, & so continued till God sent the king of Babylon, to destroy their citty, temple, and country; who also led them captiue into Babylon, where they continued many years in great afflictions: as it appeareth by the Prophets, Ieremy, and Daniel: so that in fiue hundred yeers and aboue, in the dayes of all the kings of Iudah, Gods religion was set forth, and receiued in publike order sincerely and perfectly, and the cõtrary vtterly banished and abolished. But in the times of David, Ezekiah, and Iosias, (as Iesus the sonne of Sirach witnesseth) all Kings, except David, Ezekias, and Iosias, committed wickednes: for euen al the kings of Iudah also forsoke the Lawes of God.

7 With what difficultie and troubles, Gods religion and true seruice was restored

after the returne of Gods people from Babylon, and how short a time it continued in purity, what troubles & grieuous persecutions the true seruants of the Lord suffered, it is partly set forth in Esdras and Nehemiah: after in Hester, and then in Machabees. And although vnto the comming of Christ, there was an outward face, and beautiful shew of Gods religion among the Iewes: yet was it so defaced, and vtterly falsified with traditions of the Pharisées, who were at that time in estimation, that Christ himselfe doth testifie, that their seruice was but vaine traditions of men, and the commandement of God was not obserued. All that time there were no Prophets to instruct them in the right way: for, immediatly after the captiuity, all prophecying ceased in Israel. Now peruse the historie of our Sauiour Christ in the foure Euangelists, & you shal perceiue in what estate Christ found his true religion: what pains and trauel he toke to restore the true and sincere honoring of God: with how great difficulty he brought it to passe: and at the last, how it cost him his life. After whose death, the cruelty of them who would séeme to haue & maintaine the true honoring of God, ceased not, but stirred vp most vehement persecution against the true Church of

Christ

Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Lucas partly mentioneth in the Acts of the Apostles, who spent their liues in the building of Christs church.

8 After Christs death, the cruel tyrant Nero the Emperor, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true religion, most hainously. Nerva his successor was friendly to the Christians. Traian after him, a cruell persecuter & enemy: and then Hadrian; after whose time the Church had rest for a while. For shortly after, the christiãs that were in Asia, & also the west parts, were cruelly disquieted. Shortly after this time, did Englãd receiue the Christian faith, and was the first countrey of all the world that receiued the Faith of Christ by publique authority, Lucius being the first christian King. But the purity of Christs truth did not long here cõtinue, not much aboue one hundred yeares.

9 Seuerus th'emperor wrought al ẏ means that might be, to destroy Christs church, and to subuert the true religion with most sharpe persecutions: after whose time, there was

some quiet. But, shortly after the cruell tyrant Maximinus did sore molest the faithful: & likewise after him, Decius, Gallus, Hostilianus, Lucius and Valerianus. Galienus grãted the Christians peace: Aurelianus persecuted them. And Diocletianus more like an infernall Serpent then an earthly man, did as it were deuoure the Church most cruelly. In his time, was the greatest persecution that hath bin before: the tormentors were much more weary in shedding of Christian bloud, and cruelly tormenting the faithful, then the holy Martyrs were in suffering the paines. There were in this persecution, within 30. dayes, aboue seuentæne thousand christians killed most spitefully.

Eusebius Eccl. hist. lib. 8. ca. 9

10 But Constantine the good Emperour became a Christian, set the church in peace, and was the first Emperour that did by publike authority put downe gentility, and truely maintained Christianity. But that lasted not long: for, within short time after, Iulianus the Apostata being Emperour, went about to vndoe al that Constantine had done, vsed wonderfull policies to destroy the christian religion, and did afflict the faithfull very grieuously. After this time, the church was grieuously molested by the Arians: after, with Hunnes, Vandales and Goths: and so

so continued many yeares, till all good learning began wonderfully to be decayed. And at the length, albeit the church seemed to be at rest, yet hath it béene euen vnto this day miserably afflicted, and wonderfully defaced by two vicars of the diuell, put in commissiõ at one time, about eight hundred yéers since: the one, Mahomet, for the East: the other, Antichrist of Rome, for the West. The one forraine, the other a more neare and domesticall enemy to Christians. For, during these foure hundred yeares, Rome hath bin Tophet, and the valley of Hynnon, and the very Altar whereon hath béene sacrificed the bodies of Gods children: whose tyrannie and outrage is such, that the Kings and Potentates of the world, haue béene, and are greatly damnified, and iniured by her; as appeareth by many notable pageants, which shee hath played before our time: amongst which, this one shall serue for many.

11 Pope Innocent being displeased with George Pogiebracius king of Bohemia, for fauouring of Iohn Hus and his religion (that is to say, for playing the part of a godlie Prince) did excommunicate and depose him, appointing his kingdome to Mathias. But Fredericke the Emperour would not thereto consent; and especially after the death of the

[illegible] when the Emperour and
[illegible] leaving out Mathias, did
[illegible] Maximilian son of Casimirus, king
of [illegible], to be king of Bohemia. For
[illegible] grand wrote and trouble kindled
[illegible] and Fredericke the Emperor:
[illegible] had bin vtterly ouer-
[illegible] Albertus duke of Saxonie,
[illegible] Emperor, and repressed the ve-
[illegible] of [illegible]. This fire of dissension
[illegible] by the terrible thunder-bolt of
[illegible] communication, did yet a grea-
[illegible]. For, it hindred the said Ma-
[illegible] against the Turkes,
[illegible] bin set forward and
[illegible] Christian Princes and Bishops.
The like curse and excommunication hath
[illegible] by the Antichristian Bishop
[illegible], for the like cause, as wee all
[illegible] against Q. Elizabeth: but the same
[illegible] turned to her & her peo-
[illegible] God, by him that can and will blesse
[illegible]. What should I need
[illegible] the bloody broils of France
[illegible] countries thereto adioyning,
[illegible] to passe by this dome-
[illegible] under the colour and name of
[illegible] thereby to maintaine idolatry
[illegible] and to rote out the religion
and

and seruice of Almightie God? It is too too manifest; they haue felt it, and all the world cánot but condemne it. But what better can be expected? Can any good come from Rome? No verely. For as Babylon is full of Ostriches: as Africa yérly brédeth some monster: and as Sodome & Gomer sendeth forth yearly noysome stinches: so the church of Rome is the nurse and fountaine which sendeth forth error, rebellion, and vtter desolation (if it were possible) of all Christian kingdoms.

12 Now weigh and consider with your selues this same briefe rehearsall of the seate of Gods Church: how the Church of the Israelites was afflicted in the time of ỹ Kings, then carried into a strange Countrey captiue: after their returne & reedifying of the Temple, what great perills and troubles it sustained, till after the dayes of the Machabees: next, consider the history of Christ, and the Acts of the Apostles: After this, the ten notable persecutions, which the Church suffered vnder most cruell tyrants, from the eight yére of Nero, by the space of thrée hundred & twenty yeares, vnto the time of Constantine, & from his time thrée hundred years after by the Arians and barbarous Hunnes, Vandals and Goathes, by whose meanes good learning was decayed, and ignorance brought

aforesayd George, when the Emperour and the Bohemians leauing out Mathias, did nominate Vladislaus (son of Casimirus, king of Polonie) to be King of Bohemia. For the which, great warre and trouble kindled betweene him and Fredericke the Emperor: wherein the Emperor had bin vtterly ouerthrowne, had not Albertus duke of Saxonie, rescued the Emperor, and represſed the vehemency of Mathias. This fire of dissension being kindled by the terrible thunder-bolt of the Popes excommunication, did yet a greater mischiefe. For, it hindred the said Mathias in his expedition against the Turkes, wherein he should haue bin set forward and ayded by Christian Princes and Bishops. The like curse and excommunication hath bin denounced by the Antichristian Bishop Pius Quintus, for the like cause, as wee all know, against Q. Elizabeth: but the same hath béen altogether turned to her & her peoples good, by him that can and will blesse, where Balaam curseth. What should I neede to set before you the bloody broils of France, and of the Low countries thereto adioyning, wrought and brought to passe by this domesticall enemy, vnder the colour and name of a holy league, thereby to maintaine idolatry and superstition, and to rote out the religion

and

and ſeruice of Almightie God? It is to too manifeſt; they haue felt it, and all the world cánot but condemne it. But what better can be expected? Can any good come from Rome? No verely. For as Babylon is full of Oſtriches: as Africa yérly bréedeth ſome monſter: and as Sodome & Gomer ſendeth forth yearly noyſome ſtinches: ſo the church of Rome is the nurſe and fountaine which ſendeth forth error, rebellion, and vtter deſolation (if it were poſſible) of all Chriſtian kingdoms.

12 Now weigh and conſider with your ſelues this ſame briefe rehearſall of the ſeate of Gods Church: how the Church of the Iſraelites was afflicted in the time of ỹ Kings, then carried into a ſtrange Countrey captiue: after their returne & reedifying of the Temple, what great perills and troubles it ſuſtained, till after the dayes of the Machabees: next, conſider the hiſtory of Chriſt, and the Acts of the Apoſtles: After this, the ten notable perſecutions, which the Church ſuffered vnder moſt cruell tyrants, from the eight yére of Nero, by the ſpace of thrée hundred & twenty yeares, vnto the time of Conſtantine, & from his time thrée hundred years after by the Arians and barbarous Hunnes, Vandals and Goathes, by whoſe meanes good learning was decayed, and ignorance brought

brought in: & then marke with aduisement, how that from that time hitherto Mahomet hath vsurped & afflicted the East church, and the Pope the West: for he began to exercise his prowd power ouer the church, about the same time that Mahomet brought in his religion. Consider I say with aduisemẽt in all these times, how little while Gods religion was maintained in the Church: what perillous changes were in the kingdome: what exceeding cruelty was alwayes vsed against the people of God, as though they had beene heretikes, his word condemned as heresie, and the cause of all euills: and you shall easily perceiue that neither Gilgal, Silo, nor Mispah can assure the Lords Tabernacle any rest: and that Religion kæpeth not her place and standing any long time.

13 The vse and profit which is to be made hæreof to our selues, is this: that forasmuch as God hath giuen vnto vs his word, and the ministery thereof, in such wise, that we haue amongst vs (blessed be his name therefore) his true religion & seruice: let vs not grow secure, forgetting our duties vnto him in regard of so vnspeakeable a blessing: lest hee come shortly and remoue our Candlestick from vs. For he hath no lesse cause to execute his iudgements against vs now, then he had

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in old time against the obstinate & vnthankfull Iewes; of whom he complaineth thus: What shall I do vnto thee, O *Iacob*? thou *Iuda* wouldest not obey, I wil turne me to other Nations, and to those will I giue my Name. For, hee intreateth vs continually as a father doth his sons, as a mother her daughters, and as the Nurse her yong Babes, that we would be his people: and yet by our disobedience we refuse. It is therefore to be feared, that the kingdome of God shall be taken from vs, and giuen to a nation which wil bring forth fruits of the same. For I am verily perswaded, there is nothing that will more spéedily depriue vs of Gods fauor, and that will sooner bring vpon vs his heauie iudgements, then our vnthankefulnesse, in abusing his Word and Ministery.

14 It fareth with vs, as it did with the Israelites, after their mighty deliuerance out of Egipt, in the wildernesse: who at the first when Manna was strange vnto them, liked it wonderfully, so that they would run out euen on the Sabboth, although they were forbidden to gather it; but sone after waxed weary of it. Euen so in the beginning of Quéene Elizabeths most happy raigne, wée all, as men almost hunger-starued for lacke of the spirituall food of GODS Word, the

Manna

Manna of our soule, were right glad by what occasion, or from what maner of person soeuer we might heare that Angelicall tidings (as it were from heauen) of our saluation in Christ, and of our iustification throgh faith in him: Yea, how ioyfull were wee then to heare GOD serued in our vulgar tongue: But now either through negligence or lazinesse, we sit at home: or if we come to Church, it is either to heare newes, or eloquent phrases from the Preacher, or to vndermine and intrap him, or peraduenture to fetch a nap or two, or to méet a friend, &c.

15 Throgh this fulnesse, some are growne so lazie and vnlusty towardes the spirituall Manna, that they will no more go séeke it abroad, as in former time of néede: but will haue it brought home to their houses; and so make the publike Minister, a parlor-Preacher, as if it were now a time of persecutiõ: whereas Eli hath his open place by one of the pillars of the Temple, where any man may finde him which is desirous of knowledge. For they which desired to be instructed hy Christ, asked him: Rabbi, *vbi habitas?* Master, where dwellest thou? He answered, Come and see: and they came to him, and not he to them. He himselfe cõmanded it should be so: If any man thirst, let him come to me.

16 And

16 And as touching religion, many be of Gallios mind, that it is nothing but a question of names: or of Pharaohs mind, that it is but a vaine thing: or at most, of King Agrippaes mind, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abijce*: Either honour Christ wholy, or cast Christ wholy away.

17 There be also many that deale with Gods word & his religion, as doth the Butterflie with the swéete flowers: and that is, euen to die their wings with them, that they may séem to be of a fair painted colour: these thinke that holinesse consisteth in often and much hearing, how litle soeuer they practise. They can endure the sowing of a Gomer, although they reap but an Epha. To these it may be said, as Phocian said somtime to the Athenian bands, *O quam multos duces, quam paucos milites*. more teachers then followers.

18 And as for the ministery, it serueth for nothing now-a-dayes but euen for a whetstone, to set the peoples tongues on edge. Come, say they, let vs smite Ieremie with the tongue, and giue no héede to his words. Gods Ministers haue cause to complaine, as Ezechia in his time, that they be iudged and condemned at the dors of mens houses: or as Christ and his Apostles, by the fire side:

side: and as Iohn Baptist, that they receiue their iudgement at the Table-cloth, or carpet, not from any Iudiciall seate.

19 Doe we thinke that God will suffer still this contempt of his word & ministerie vnpunished? hee hath already looked a long time for our amending, and hath long borne with our euill doing. And as it is truly sayd of God in respect of his long sufferance, that he hath leaden feet: so as truly it may be said in respect of his heauy iudgements following the same, that he hath yron hands. Hee commeth against vs slowly: but when hee comes, he payeth home surely.

20 For these forty and seauen yeares past, who hath led the life of Delights, but we: what nation vnder heauen hath bin happy, but our English nation? Our GOD hath long loued vs: our God hath long suffred vs, & with his chearefull countenance hath most louingly looked vpon vs. But euen as the Troians, when their city was beaten downe flat to the ground, said thus: *Troia fuit*: there was a Troy, or, we had a Troy: so the time may come, wherein we may say, God was in this place, & we wist it not: we had once Gods fauour, and we acknowledged it not. Nay, if Gods mercy had not been a barre to hinder the procedings of the enemies of his

Church,

Church, the time of deſolation had alreadie fallen vpon vs: eſpecially vpon the death & diſſolutiõ of our late gracious Soueraigne. Which day, the Iebuſites of this Land erpected, with a longing deſire, as Eſau did wait for the dayes of his fathers mourning, that they might imbrue their hands in the bloud of all true harted Iacobs of this realme. But when the Sunne of our proſperity was not eclipſed, by reaſon of a moſt happy ſucceſſion of a gracious Dauid, whom God placed vpõ the ſeat of this kingdome to rule his people with a wiſe and prudent heart; Then wee ſaid, that our hill was ſo ſtrong that it could neuer be remoued, and that we were quite out of reach of all aduerſitie: but ſoone after the Lord ſhoke the Tower of our happineſſe with two ſtormes. The one was the ſword of the deuouring Angell, which toke away at the leaſt forty thouſand of our brethren & ſiſters, within the ſpace of two yéers or vnder: the other was, the treacherous attempt of wicked ſubiects againſt our gracious lord, ỹ king, & the ſtate. But theſe clouds were no ſoner ouerblown, but again we returned to our ſecurity: & then we were ſuncke into the depth thereof, pleaſing our ſelues in our owne waies: & putting the euill day far from vs, then were we vpon ỹ ſodaine thruſt into

watſon & his complices.

The secrecie of the treason amplifieth the mercy of God. The Gun powder treason.

into the brim of cõfusion, by that late, cruel, inhumane, & diabolicall treason, practised by disloyal and miscreant wretches, against the King, the Quéene, their royall issue, and the Estates of the land, ecclesiasticall and ciuill.

This treason was as a Sea, wherein all other Treasons haue lost themselues. No tongue is able to expresse, nor any heart is sufficient to conceiue the depth of this intended Villany. Let vs imagine what horrour it had béene for vs to beholde with our eyes, our Cities and Townes inuironed with domesticall enemies, who were ready to ransacke our houses, to confiscate our goods, to massacre our children, to draw the sword of warre in the land of peace, to quench the light of our Israel, and to remoue our candle and candlestick out of the place. But blessed be the name of our GOD, the kéeper of Israel, who neither slumbreth nor sléepeth, who hath preserued vs from the violence of our enemies, & hath deliuered vs *faucibus sa-ti*, out of the iawes of death and destruction: The snare is broken, and wee are deliuered. Our King, the Lords annoynted liueth, to the glory of God, and the good of his Church: our vertuous Quéene flourisheth as a fruitfull Vine vpon the walles of his Palaces: their royall séed prosper in their sight: and all

good

good subiects of the Land, of what condition soeuer they be, haue their hearts filled with ioy, & their mouths with the songs of thanksgiuing, for the Lords gracious protection ouer vs. And for our enemies, shame hath couered their faces: they fret and gnash with their teeth: into ỹ same pit which they haue digd for others, they are fallen thẽselues: the sword which they sharped for others, entreth through their owne sides, their bane-fire of Gun-powder turned into a bone-fire of ioy. With the same fire they thought to burn vs, they haue bin slaine, or scorched themselues. This is the Lords doing, & it is wonderfull in our sight. It was a worthy consideration of a learned man of later times, who saith to this purpose; *Est autem hac peculiaris ars, vt ita dicam, diuinæ sapientiæ, ita temperare conatus malorum, vt illorum impietatem vertat in suam gloriam: & exitium quod alijs intendant, vertat in authorum perniciem & bonorum felicitatem:* This is (as I may so say) the skill and the speciall trade of the wisedoms of God, so to temper and order the endeuours & attempts of wicked men, that he turneth them to his owne glory; and the destruction which they attempt against others, to the vtter vndoing of the authors of it, and to the happinesse and comfort of the godly ones.

So it is to al the enimies of Sion.

Erasmus vpon the Psalme.

A most sure and euident demonstration hereof we haue in our late deliuerance: for our intended destruction is turned vnto the confusion of our aduersaries, vnto the furtherance of the Gospel, and to the increase of Gods glory. Oh! let this be obserued aboue all the daies in the yeere; let it be writ in Kalenders, in golden letters, that not onlie the age present, but the generation to come, may be stirred vp vnto due thankefulnesse: and ye the beloued of our Lord Iesus, who are participants and beholders of this great and wonderfull mercy, acknowledge it with thankful hearts and lips, and make knowne your thankefulnesse by your continuall obedience: for, true thankfulnes is not verball, but cordiall and actuall: and therefore as Bernard hath very worthily obserued, it is called, *Gratiarum actio, non gratiarum dictio.*

The 5. of Nouember. 1605.

Bernard.

If we despise or set light by so great graces of the Lord, wee are to looke for none other, but that the Lord will take the rod in his hands againe, and vtterly confound and ouerwhelme vs with his iudgements, who would not be reclaimed to true & vnfained repentance by his euerlasting mercies: for the Lord will not be mocked, neyther can he be deceiued: that which we sowe, that same shall we assuredly reape. If we sow the seede

of

of disobedience, vnthankfulnes, & Apostasie, then shall we also reape the fearefull crop of death and euerlasting destruction, both of bodies and soules. From the which the Lord of his infinite mercy saue and deliuer vs.

21 Let vs then in time recall our selues to a better consideration: and let vs cõstantly and thankfully embrace the word of God, and perseuer in the way of godlines. It was king Hezekias most commendation, that he did cleaue vnto the Lord, and departed not from him: and it was a christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliuer himselfe from imprisonment & bonds by blaspheming Christ: to whom he made this answer; These eighty sixe yeares haue I serued him, and yet did he neuer hurt me, and sure I will not forsake him now. Euen so let vs resolue, that forsomuch as we haue begunne our Pilgrimage in the spirit, neuer to end it in the flesh: And that if all the world would fall away from God and his word; yet we, and ours, will serue the Lord. So shall we be sure in the end of this our Pilgrimage, which we haue passed with feare, to enter into that spirituall Canaan, which Christ our Iehouah hath promised vs.

Finis.

To the Reader.

Christian Reader, if by the grace and mercie of God, thou hast receiued that benefit, by these former considerations, which I haue prayed vnto GOD that euery one (which desireth to be a Christian indeede) may receiue; I doubt not but thou hast a hearty feeling and sorrow for thy sins, with a detestation and loathing of the same, and doest earnestly desire to be reconciled vnto Christ, and to be assured of the forgiuenesse of thy sinnes, and consequently of thy saluation: which by no better meanes thou canst accomplish, then by preparing thy self rightly and worthily to receiue the holy Sacrament of the Supper of our most blessed Lord and Sauiour Iesus Christ. To which end and purpose, I exhort and beseech thee, (euen for the loue of him who so dearely loued vs, that he gaue his life for vs: yea, and as thou tendrest the saluation of thy owne soule) that thou wilt enter into the Court of thy owne Conscience (which at the latter day will be a witnesse, either to iustifie or condemne thee) and examine thy selfe, (eyther by this which followeth, or by some other godly and christian rule) especially whether thou haue that faith,

faith, that repentance, that thankefulnes vnto God, and that loue to thy neighbours and brethren in Chriſt Ieſus, which is neceſſary to the receiuing of ſo great a benefite and bleſſing, as is the body and blood of our Lord and Sauiour Chriſt Ieſus, the onelie price of our Redemption: leſt thou bee found guiltie at the latter day, of the Lords body and bloud. For hee that eateth this Bread, and drinketh the Cuppe of the Lord vnworthily, is guiltie of the body and bloud of the Lord, & eateth and drinketh his owne damnation: from which ſtate good Lord deliuer vs.

¶THE COVRT of Conſcience.

Wherein euery ſinner may examine and trie himſelfe, whether hee be fitly prepared to receiue the bleſſed Sacrament of the Lords Supper.

DEarely beloued in our Lord and Sauiour Ieſus Chriſt: If wee will be worthy receiuers of the holy Supper of our moſt bleſſed Sauiour and Redeemer, it is neceſ-

ſary we harken vnto the Apoſtle Saint Paul to the Corinthians, chapter 11. verſe 27. where he ſaith thus: Whoſoeuer ſhall eate this Bread, and drinke the Cup of the Lord vnworthily, ſhall be guiltie of the bodie and bloud of the Lord, 28. Let a man therefore examine himſelfe, and ſo let him eate of this Bread, and drinke of this Cup. 29. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he diſcernes not the Lords bodie. Heere the Apoſtle ſheweth vs the danger of the vnworthy receiuing of the Lords body and bloud, and alſo the meanes how we may be worthy receiuers of the ſame; namely, by examining our ſelues: that is, by preparing our hearts and conſciences, in ſuch wiſe, that we may confidently ſay with the Prophet David, My heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, and to endeuour that it may bee fit for God to dwell in. For thy heart and conſcience is Gods Court: which he will yéeld to no other. It is his throne: and none may ſit there but he. It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may iuſtly come, but the right Spouſe.

3 This Conſcience of man, is a certaine light wherewith God hath indued it, as a perpetu

perpetuall surueyour and beholder of those things which we haue thought, said, or done. And it is called a good Conscience, when it knoweth nothing but that which is good. But it is called a bad conscience, when it excuseth that which is euill.

4 There are three things belonging to the Conscience of euery one, be it good or bad: Knowledge, Testimony, and Condemnation or Iustification.

5 Concerning the first, it cannot be denied, but that mans Conscience putteth him in mind of those things which he hath thought, said, or done: as testifieth the prophet David in these words, I do know mine iniquity, and my sins are euer before me. And speaking in ỳ person of God, he saith: I will reproue thee, and set thy misdeeds in order before thee. Psal. 51. Psal. 50.

6 The second thing which belongeth to Conscience, is Testimony, which euer accompanieth the warning and the gnawing conscience. The warning conscience is oftentimes lulled asleepe: but the gnawing conscience awaketh her againe.

7 This gnawing conscience carryeth alwayes with it a witnesse-bearer, which is a continuall remembrance and register of all that we doe or speake. This is more then a thousand witnesses besides. If all the world

should say and sweare for thée, that thou art innocent, and yet thy own conscience accuse thée: that one shalbe more then all the other. Contrariwise, if all the world shall say that thou art guilty, and thy conscience shall testifie for thée, that thou hast committed no such offence: it is to thée as a brasen wall, & bulwark invincible against ỹ whole world.

8 Then commeth the third thing: which is Justification, or Cõdemnation. For, presently after the offence, the conscience of a wicked man is vnto him instead of an accuser, a Witnes, a Judge, and a Hangman. For no man can haue a more seuere Judge than him selfe: because when a man iudgeth truely of himselfe, he doth not absolue himselfe.

9 Cain, hauing most vnnaturally slaine his innocent brother, felt the horror of condemnation in his own conscience. And therfore fearing the iudgement of God, he sayd:
Genes. 4. Whosoeuer findeth me, shall slay me.

Iosephs brethren carried this condemnation in their owne consciences, for selling their innocent brother: and therefore with
Gene. 44. shame and confusion of face, said: What shall wee say or speake vnto my Lord? and how can wee iustifie our selues? God hath found
Gene. 43. out our wickednesse. And Pharao out of his owne guiltie conscience sayd, (albeit like

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an hypocrite) I haue ſinned againſt the Lord your God, and againſt you. Exod. 10.

Sauls owne conſcience condemned him, in that he had perſecuted David vniuſtly, and therefore ſaid, Thou art more righteous than I: for thou haſt rendred me good, and I haue rendred thee euill. 1. Sam. 24. Alſo Iudas, for the betraying of his Maſter Chriſt, felt ſuch horrour of conſcience, that he confeſſed, ſaying, I haue ſinned in betraying the innocent bloud.

10 Thus ſinne begetteth an euill conſcience: and an euill conſcience in the wicked, begetteth damnable feare and deſperation, which feareth his owne ſuſpitions. The tyrant Caligula neuer had ſecure & quiet reſt, but euer continued in horrible dread & feare. That monſter Nero, after he had killed his mother, confeſſed that in ſléepe he was much troubled with her, and tormented with Furies that burned him with flaming torches.

11 If there be ſuch terrour of conſcience in the wicked, how commeth it to paſſe that they are many times in ſuch mirth and pleaſure? Surely, becauſe they are remoued from the way of ſinners, into the Scorners chaire, and then all is quiet.

12 There was a time when there was a conſcience in the world. And is the world better for age? No ſurely: for conſcience is now

now ſhrunke into Science: and vnder the full ſailes of mens knowledge, they fall to make wrecke of conſcience: according to
1.Tim.1. the ſaying of the Apoſtle, Some hauing faith and good conſcience, haue made ſhipwracke of their faith.

Doeſt thou then (deare Chriſtian) deſire to haue the hope of eternall life ſeated in thy heart? Look that thou haue faith and a good conſcience. Which if thou haue, thou wilt ſay with father Iacob, vpon the leaſt ſuſpici-
Gene.43. on of wrong, carry with you againe the money that was in your ſackes, leſt peraduenture it was ſome ouerſight.

Then will your actions be ſo ſquared with truth, that with a good conſcience you may
Gene.20. ſay with Abimelech: with an vpright mind, and innocent hands haue I done this. Then will you ſay with Zachee: Behold, Lord, if I haue done any man wrong, I reſtore foure-fold, And ſo, bleſſed ſhalt thou be, becauſe ỹ art not condemned in thy owne conſcience.

Therefore, before thou commeſt to the table of the Lord, follow the counſell of the Apoſtle, Let a man examine himſelfe (that is, his conſcience) and ſo let him eate. When Iehonadab came to Iehues Chariot, he ſaid,
2.Kin.10 Is thy heart vpright, as my heart is toward thee? So, when wee come to be the Lords

guests

gueſts, he would haue our hearts vpright to him, as his is to vs.

This examination conſiſteth chiefly in this, to ſée and trie whether we haue theſe foure gifts of Gods grace: namely, Faith, Repentance, Thankeſgiuing to God, & true Charitie towards our neighbours. For, firſt we muſt haue Faith, that is, a certaine and infallible aſſurance, and firme perſwaſion, that God is a mercifull Father vnto vs, in the name of his Son Ieſus Chriſt our Lord, whom he deliuered to death for vs. Yea, euery ſinner muſt applie Chriſt his merites particularly vnto himſelfe. This Faith commeth not of vs, neither is groũded vpon vs, or vpon any thing that is in vs: but it commeth from God, and is grounded vpon God the Father, Sonne, and Holy-ghoſt, and vpon the promiſes of the Goſpell confirmed inwardly within vs, by the working of the Holy-ghoſt, which cryeth in our hearts Abba, that is, Father. Furthermore, this faith is noriſhed, cõfirmed and increaſed in vs by the holy Sacraments. For, in the Supper, God as a good Father (after hee hath once brought vs into his Church by Baptiſme) nouriſheth vs ſpiritually with the proper ſubſtance of his Son Ieſus Chriſt, applying and making proper vnto euery one of vs the merit

merit of his death and paſſion. To this end and purpoſe it is, that Ieſus Chriſt himſelfe giueth vs the bread and wine: that he commaundeth vs to eate and drinke it: that he ſaith, that the Bread is his body which is giuen for vs, and that the Wine is his blod which is ſhed for the remiſſion of our ſins: by which words he giueth himſelfe wholly vnto vs: he will be our nouriſhment & ſpirituall life: he will dwel in vs by his holy ſpirit, & will that we abide in him by faith, that through beliefe we may not periſh, but haue eternall life, whereof he is the onely Heyre and giuer. In like ſort, the breaking of the Bread of the Supper, ſerueth to the confirmation of our faith, & ſure warrãting of our ſaluation: inſomuch as it aſſureth vs & cauſeth vs to ſée with ſpirituall eyes, that Ieſus Chriſt was once broken with the paines of death in Ieruſalem, to deliuer vs from the the ſame, and to get vs eternall life. Alſo in that, by the commandement of Ieſus Chriſt, wee take the Bread in our hands, & then the Cuppe: Moreouer, in that that we eate the Bread, & drinke the Wine, which turne into the nouriſhment of our bodies, we are certified, that by the hands of faith, we take and embrace Ieſus Chriſt our Lord, for our onlie Sauiour & Redéemer: and that by the ſame faith

Mat. 26. 2
Mat. 14. 21
Lu. 22. 19
1. Cor. 11

Ioh. 3. 36
Pſal. 8. 7.
Math. 11.
Heb. 1. 2.

faith we eate his body ſpiritually, & drinke his blood, to the hope of eternall life.

Now, euery one of vs muſt liue by his owne faith, according as wee make our confeſſion in the Beliefe, which is called the Apoſtles, in that euery man ſaith by himſelfe, I beleeue in God; and ſaith not, We beléeue. We muſt not héere caſt in our braine, or thinke vpon the beléeuing or vnbeléeuing, vpon the worthineſſe or vnworthineſſe of an other man, but vpon our owne. For Saint Paule doth not teach vs to examine other men, or that other men ſhould examine vs: but hée ſayth, Let a man examine himſelfe. Therefore let euery one of vs for their own part be aſſured in his hart, that Ieſus Chriſt the true Meſſias, is come into the world to ſaue ſinners: amongſt whom he ought to account and eſtéem himſelfe (by the example of S. Paul) the chiefeſt. Let him beléeue that Ieſus Chriſt came downe from heauen vnto earth, to lift vs vnto him from earth to heauen: that he was made the Son of man, to make him the child of God: that he was cõceiued by the Holie-ghoſt, and that he was borne of the virgin Mary, to perfit & cleanſe his wicked conception & birth. Let him perſwade himſelfe, that the Sonne of God hath ouercome the diuell, to deliuer him from the tyrannie

tyrany and ſlauiſh ſubiection of the diuell: that he hath fulfilled al the law, (louing God his Father with all his heart, ſtrength and might, and his neighbour as himſelfe) to get him iuſtice: that he appeared before Pilate an earthly Iudge, and receiued (as an euill doer) ſentence of condemnation for his life, to exempt him from appearing before the terrible iudgement ſeate of Gods iuſtice, to receiue ſentence of death & euerlaſting damnation, for that he had offended one eternall and euerlaſting God. Let him aſſure himſelfe, that the ſame Ieſus Chriſt went downe to hell for him, that is to ſay, that he ſuffered the ſorrows and terrors of the ſecond death, and of the ſincere wrath of God, to deliuer him: that he died a death accurſed of GOD, (in that he was hanged on the Croſſe) to purchaſe him life and bleſſing before God: that he roſe againe, for a gage and aſſurance of his reſurrection: that he aſcended into heauen, for a certaine token that he alſo ſhall aſcend thither: that he ſitteth on ỹ right hand of God his Father, to be for him an euerlaſting prieſt, teacher, king, defender, reconciler, & aduocate: to be ſhort, that he ſhal come at his laſt comming, for his comfort and full redemption. We muſt alſo euery one of vs for his owne part, make proper vnto our ſelues

selues (yea, and make ours) all the goodnes, and all the riches that are in Iesus Christ: because that in giuing himselfe to vs, he giueth vs his benefites also. So then, in that that Iesus Christ is God, it is to make vs partakers of his Diuinitie: in that that he is the Heyre and Lord of the world, it is to make vs partakers of his Lordship and Inheritance, and that we recouer in him the gouernement of all things which we lost in Adam: in that that he is well beloued of his Father, it is that we may be acceptable vnto him: in that that he is rich, it is to make vs partakers of his riches: in that that he hath all power against the diuell, sinne, hell, Antichrist, the world, and all our enemies, it is to defend and shield vs: and in that that he is iust and good, it is to iustifie vs, and to make vs good: in that that he is happy and immortall, it is to make vs partakers of his blessednes and immortality.

When we shall thus particularly apply all the actions and benefites of Iesus Christ our Lord, and also all his essential qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may we boldly come to the Lords Table: whereat we shall enioy Iesus Christ, God and man, by the benefit of faith, and

and ſhall féele moreouer a great increaſe and augmentation of the ſame.

But we muſt note, that it is impoſſible for vs to be vnited & made one with Chriſt, and to be made partakers of the treaſures and riches which are in him, vnleſſe we firſt renounce Antichriſt & his kingdome, and vnleſſe we deteſt all Idolatry, ſuperſtition and traditions of men, directly contrary to the pure ſeruice of God, bounded & limited out in his word. For ſéeing that God is our only Creator, and he giueth himſelfe wholly vnto vs in the perſon of his Son Jeſus Chriſt, the true Iſaak, in whom all Nations of the earth are bleſſed: it is great reaſon, that likewiſe by faith we giue vp our ſelues, & yéelde vs wholly vnto God. And thence it is, that God in the Law doth rightly require of his people, that they haue no other Gods but him, & that they loue him with all their hart, with all their ſoule, with all their ſtrength & vnderſtanding, that is to ſay, with all their parts, as well inward as outward. And thence it is alſo, that God doth not onely rebuke and reproue all them that halt on both ſides: but commandeth alſo, that they which ſacrifice vnto ſtrange gods, ſhould be put to death. And to this purpoſe S. Paul (minding to warne the Corinthians to flie from

Reg. 18. Deut. 13. 1. & 17. 1.

Idolatry)

Idolatry) vseth an argument taken from the knitting together and vnion that wee haue with Iesus Christ our Lord in the Supper, speaking after this sort; The cup of blessing which we blesse, is it not the communion of the blood of Christ? And the bread which wee breake, is it not the communion of the body of Christ? As if he would say, that seeing the Corinthians came not to the Supper to be partakers simply of earthly Elements, but to be partakers really, and indeed, of the body and blood of our Lord Iesus Christ, to be made one with him by faith, and to be made flesh of his flesh, and bone of his bones: that therefore it were too great wickednesse and abhominatiõ, to be present in the assemblies of Infidels, or to be partakers of their Idolatry. And therefore the Apostle addeth afterward, that the Corinthians cannot drinke of the cup of the Lord, & of the cup of deuils: and that they can not bee partakers of the Lords table, and of the deuils table. Whereby he signifieth, that it is impossible to serue GOD, and the Deuill together: and that whosoeuer doth communicate with Idolatry, doth manifestly renounce our Lord Iesus Christ. Therefore seeing that darknesse is no more contrary to light, vice to vertue, death to life, paradise to hell, then the Pope 1. Cor. 10 1. Cor. 10

and his doctrine is contrary to our Lord Jesus Christ and his holy Gospell; it behoueth all true faithfull people to withdraw themselues wholy from Popery, and cast off without delay the yoke of that Romish Antichrist that they may giue themselues wholly to the seruice of this Sauiour and Redéemer, Jesus Christ. But if so be that the communion that we haue with the Son of God, and the promises of the heauenly Father, cannot intice and perswade vs to yéelde our selues wholly to God, to put our trust in him only, to serue and worship him onely, according to his will, but that wée will yet cleaue vnto Antichrist, and his seruants and Ministers; yet at the least let the threatnings and iudgments of God hinder vs, and feare vs so to doe: as when it is said, Go out of her my people, that ye be not partakers in her sins, and that ye receiue not of her plagues.

Apoc. 18

And againe, if any man worship the beast and his image, and receiue his marke in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, yea, of the pure wine which is poured into ỹ cup of his wrath: and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe: and the stinke of their torment shall ascend euermore: & they shall haue no

Apoc. 14

rest,

reſt, day or night, which worſhip the beaſt and his image, and whoſoeuer receiueth the print of his name. And againe, the fearefull and vnbeléeuing, the abhominable, murtherers, whoremoogers, ſorcerers, Idolaters, and all lyers, ſhall haue their part in the lake which burneth with fire & brimſtone, which is the ſecond death. Let this therefore be well printed in our hearts, that wée be not ſeduced and deſtroyed with the vaine ſeruers of this world, which thinke it a thing not impoſſible to ſerue God and the Diuell, Jeſus Chriſt & Antichriſt, to follow the commandements of God, and of men, and to ſatiſfie the affection of the ſpirit, & the fleſh at once. Apoc. 21

2. We muſt haue Repentance.

THe preparation whereof wée ſpake before touching faith (which applyed vnto euery one of vs particularly, Jeſus Chriſt with all his riches & bleſſings) can haue no place in vs, vnleſſe it bring forth alſo in vs a true Repentance: that is to ſay, a true miſliking of euil, & a burning loue and affection to goodneſſe, as we ſée in the example of David, Peter, Paul, & other holy men. Wée muſt haue ſorrow and vnfained griefe, for that we haue offended God: for that we haue before times wickedly abuſed our Creation,

Redemption, and Baptisme: for that wee haue prouoked God with all our members: for that we haue abused our vnderstanding, heart, tongue, feete, and hands: for that we haue giuen and set forth our soules and bodies (which are the Temples wherein God would dwell) to Infidelity, Idolatry, Superstition, Filthines, Blasphemie, Whoredome, Extortion, Vsury, Robbery, gluttony, Drunkennes, Ambition, Excesse, Ryot, and other worldly vanities; which is asmuch as if wee would haue lodged God the Father, the Son, & the holy Ghost, in a stinking and filthy priuy. Wee must therfore be sorry for our wicked life passed: vsing a true and seuere examining of our selues, which may bring forth in vs a displeasantnesse and horror of our fore-passed renting and breaking (by all manner of meanes) the Law of God, to follow the will of the deuill, of the world, and of the flesh. Now the breaking of the bread of ỹ Supper (which is omitted in the Passe-ouer of the Papists) should cause vs to acknowledge and detest our wickednes, that is to say, whatsoeuer is found in vs contrary and repugnant to the pure and holy Law of God. For, in that that the bread is broken for vs, or rather, in that that we breake the bread of the Supper of our Lord Iesus

Christ

Christ, it signifieth vnto vs, that indeed it is we, that is, our sinnes and iniquities which haue crucified and put to death the Lord of life, who is the very same Jesus Christ our Lord. So that we must not doe, as in times past the Infidels did, which made great lamentations & inuectiues against the Jewes, Pontius Pilate, Herod, Iudas, and them that had executed and put Christ to death, and in the meane season flattered themselues, vaunting of their owne merits and deserts: and did not narrowly consider, that Iudas, Pontius Pilate, and Herode, were but executers and ministers of their impieties and sinnes.

Let vs therefore consider in the breaking of the bread, that our sinnes, yea, the sinnes of euery one of vs seuerally, crucified the Sonne of GOD, and brake him with the sorrowes of the first and second death: as namely, the wordes of the Supper doe shew, that the body of Jesus Christ was broken for vs, and his blood was shed for the remission of our sinnes. And our heauenly Father witnesseth the same, speaking of the death of his Sonne: For the sinne of my people haue I smitten him. Then if it bee so, that our sinnes being weighed in the Ballance of the Justice of GOD, were found to be so Esay. 53. 3

weighty, and of so great importance, that his wrath and displeasure could neuer haue béene appeased towards vs, but by the death and Passion of his onely Sonne, which maketh full satisfaction, I say, by the cruell ignominious death of the Crosse: why should not wée hencefoorward detest and abhorre our sin, as that which is the cruell and bloody murtherer of the onely Sonne of God? Behold the Sunne and the Moone, behold the Element, behold the vaile of the Temple, behold the stones and rockes, which were moued at the death of Iesus Christ, which shewed forth tokens of sorrow: and wée which beare within our selues the cause of his death; shall not we haue in horrour and detestation this cursed enemy, Sin, that is lodged within vs?

Math. 27.

Shall we suffer it to rule and dwell in vs, as before, that it might bring home death vnto vs? Not so: but wée must detest it, as that which before time separated vs from God our chiefest happines: as that, that caused vs to lose the image & similitude of God, according to which wée were created at the beginning by God. It is that, that hath wholly destroyed vs, that hath depriued vs of holinesse and righteousnes, that hath banished vs out of Paradise, that hath made vs

Sinne.

slaues

ſlaues to the tyranny of the diuell, that hath made vs ſubiect to ſo many miſeries and diſeaſes: and to be ſhort, both to the firſt, and ſecond death. It is that, which after it had ſet a barre and diuiſion betweene God and vs, cauſed vs to ſée our owne filthineſſe, purchaſed to vs ſhamefull and villanous infamy, made vs to tremble at the voice of our God, which was before moſt pleaſant and louing vnto vs. It is that wherby the wrath of God is heaped vpon men: that maketh the earth to become barren, and to bring forth Thiſtles: that cauſeth women to bring forth in ſorrow, and that men eate their bread in the ſweat & labours of their bodies. Séeing then that ſinne bringeth forth, and procureth vnto vs daily ſo many miſeries, it followeth ý we ought to withdraw our ſelues from it, if we will not be wilfull enemies of our owne happines & ſaluation. Now then, I cite héere all diſordered and ſlanderous perſons which notwithſtanding are ſo impudent to preſent themſelues to the Lords holy Table: I aſke them what it is that they promiſed to God and his Church in Baptiſme? They will anſwere me, they promiſed God to renounce the diuell and all his works. But one of the chiefe and principall works of the diuell, is ſinne. Why do we not then abſtaine from it?

Why are they Traytors, and diſobedient to God and his Church? Why haue they conſpired with the deuill, the world & the fleſh, againſt their own ſaluation? How dare they preſent themſelues before God, to aſke him pardon & remiſſion of their ſins? ſeeing that more and more they heape ſin to ſin, and crucifie and kill againe (as much as in them lyeth) the Son of God, or (at the leaſt) make a ſcorne and a ſcoffe at the purging of his blood, which was applyed to them in Baptiſme. Put the caſe, that a wicked man, poore and deſtitute of all hope, were fallen into a mire, whereout he could by no meanes raiſe himſelfe: and that ſome yong Prince paſſing that way, toke the paines to draw him out of the Ditch, to make him cleane, to clothe him with gorgeous and precious apparell: if this wicked man, and poore miſerable caytife fal again into the mire wilfully by his owne folly, & beray both himſelfe, & his apparel, being moreouer in great danger of his life: would not you think that this man were maruellouſly vnkind, and a contemner of that princely bounty and goodnes; and on the other ſide, a wilfull and ſcornfull enemy of his owne health, worthy to be loſt & caſt away, without any helpe or aſſiſtance? Euen ſo ſtandeth our caſe with Ieſus Chriſt.

We

Wee fell all into the puddle of ſin in the perſon of Adam: we are all wicked doers, and worthy of an hundred thouſand gibbets, before God: wée can by no meanes, of our ſelues, get out of the ditch of deſtruction, wherinto we are all faine by our own fault. Behold the Son of God, the King of Kings, the Lord of Lords, which commeth to draw vs out of this puddle, and to waſh vs with his moſt precious bloud, which vouchſafeth to clothe vs with the proper Cloake of his righteouſneſſe and innocencie. If we come againe to wallow our ſelues in the puddle of ſin, if we pleaſe our ſelues in it, if we defile and bedurt the robe of innocency which he hath giuen vs in Baptiſme, are wée not manifeſt cõtemners of the ineſtimable loue and gift of Jeſus Chriſt? and are moreouer worthy to rotte a thouſand times in our filthineſſe, or rather, to gnaſh our téeth euerlaſtingly with the deuil in hell? It is euident. Gen. 36.

Séeing then it is ſo, that the end of our redemption, baptiſme, and iuſtification, requireth of vs to abſtain from ſin (ſo far forth as poſſibly we may, & our fleſhly infirmity will ſuffer) let vs take all paines and diligence by the vertue of the ſpirit of God, to caſt out from vs all foulneſſe & filthines, idolatry, blaſphemy, rebellion, hatred, murder, whore-

whoredome, theft, & vsury, & all other things contrary to the holy law, if wée will not bée more then ingratefull towards Iesus Christ, and open enemies of his Church, and our owne saluation. But because it is not sufficient for the inducing of a true and healthful repentance, to acknowledge our misery, to abhorre it, to confesse it, and to abstain from it, but we must also know, desire, & doe that good which God commaundeth in his word: we must consider the arguments that ought earnestly to stirre vs vp to the sanctifying of the name of God. First, in that we are ioyned, and made one with Iesus Christ in the Supper, in that wée are made flesh of his flesh, & bone of his bones, in that wée liue by his holy spirit: ought not this vpō good cause to exhort vs to conforme our selues to the image & likenes of the holinesse of our Lord Iesus Christ? Can he dwell in vs, nourish vs with his owne substance, quicken vs with his holy spirit, ioyne vs vnto himselfe by the bond of faith; yet so, that he, his holy spirit, & Faith, bring not forth in vs good workes? Moreouer, forasmuch as hée doth not giue himselfe vnto vs halfe meale, and destitute of his qualities and riches, but accompanied with all spirituall gifts and blessings, adorned with righteousnes and perfection,

accom-

accompanied with innocency and ſanctifica-
tion, how cã we receiue Jeſus Chriſt, enrich-
ed with all his graces, that the righteouſnes
of our head may ſhine in vs which are mem-
bers; yea, ſhine in all our parts, as well in-
ward as outward? Muſt it néds bée, that
the two parts of our ſoule, that is, our mind
and heart, which ought to apprehend and
take hold of the promiſes of GOD, which
ought to receiue by faith, the body and blood
of our Lord Jeſus Chriſt, that is, whole Je-
ſus Chriſt, true God, equall in euery reſpect
to God his Father, and true man, made of
humane body and ſoule: that this mind and
heart (I ſay) muſt be applyed to the medita-
tion and loue of worldly and wicked things,
being deſtitute of the knowledge and loue
of God, & of the loue of our neighbor? Doth
it behoue our body, which is the Temple of
God, to be prophaned? that our eares, which
were created of GOD to heare his voyce,
ſhould bée ſtopped againſt it, and be opened
to vanities, wanton talk, and vnchaſt ſongs?
Doth it behoue our tongue, which is bound
by the right of Creation, to ſing the praiſes
of God, & by the right of redemption, to ſhew
forth the Lords death till hee come; that
this tongue, which is ſo proper an inſtru-
ment of the glory of God, ſhould be mute to

good-

gwdnes, incessantly occupied in backbiting, slandering, blaspheming, or at the least, in speaking idle wordes, whereof one day wee shall yéelde an account before the throane of the Maiestie of God: Doth it behoue our mouth, which ought to receiue the blessed signe of the body and blood of our Lord Iesus, to suppresse the benefite of our Redemption, and to haue Adders poison in it? Doth it behoue our hands, which ought to take (at the Supper) the assured gage of ỳ loue of God, the infallible pledges of his league with vs, the earnest-penny of our saluation, to bée void of gwdnes? and besides that, be giuen to extortion, theft, murder, oppression and violence? Doth it behoue our féet, which ought to runne and make hast to gwdnesse, to bé ready & light to run to mischiefe? No surely: but as hée which calleth vs, is holy, so likewise must wé also be holy. As he hath brought vs by his holy Baptisme into his holy House, which is his Church, the communion of Saints: euen so likewise must we lead therin a gwd and holy conuersation. As he which washed vs from our sins by the precious blood of his Sonne Iesus Christ, so must we die to them, and liue in righteousnesse. As he hath called vs to the incorruptible hope of the blessed resurrection & eternal life:

life: ſo muſt we lift our hearts on high, and not bee buried like Moles in this fraile and tranſitorie earth. To bée ſhort, ſéeing that the grace of God is ſet before vs euery day, and his holy word ſoundeth in our eares, to this only end, that it may bring ſaluatiõ vnto vs, and that (renouncing all vngodlineſſe and worldly deſires) we ſhould liue ſoberly, iuſtly, and godly in this preſent world, looking for the bleſſed hope and appearing of the glorie of the mighty GOD, and of our ſauior Ieſus Chriſt, we muſt pray vnto this good God, that he would giue vs grace ſo to behaue our ſelues towardes him in liuing godly, ſo towards the poore in relieuing thẽ charitably, & ſo towards our ſelues in liuing ſoberly, that we may be found (at the end) irreprehenſible, by the meanes of that his welbeloued Sonne, our Lord Ieſus Chriſt. Tit 2. 11 12. 13. 14

3. Of Thankeſ-giuing.

THirdly, we muſt giue thãks to this good God, for the benefit of our redemption: and for this cauſe, the Ancients called the holy Supper, *Euchariſtia:* ỳ is to ſay, grateſulneſſe, good grace, giuing of thanks. For if ſo be, that our ordinary food and daily bread which God giueth vs for the nourishment of our

our bodies ought to bée sanctified by ỹ word, and receiued with thanksgiuing: ought wée not much more to thanke God for the heauenly bread, and for the nourishment of our soules, which is offered vnto vs, and really giuen vs in the holy Supper of Iesus Christ? And we sée also how Iesus CHRIST himselfe sheweth vs an example héereof. For, when he toke the bread of the Supper, St. Mathew and S. Marke say, that Iesus Christ blessed: and S. Luke expoundeth this word Blessed, when he saith that he gaue thanks.

Now then, séeing that wée sée that Iesus Christ, when he toke the bread at the Supper, gaue thanks to God his Father, as hée did also when hée toke the Cup, and that for the redemption of mankind; it is our duty to doe the like. And that wée may the better be moued to giue thanks to God, wée haue to consider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth vs at his holy Table: which cannot bée done, vnlesse wée consider our miserable condition, which was before figured by the temporall captiuity of Egypt.

Wée sée there how Pharaoh was strong and mighty: how he knew not the Generall: how he went about to kill all the séed of the Israelites, by the suppression and death of

their

their men Children. Wée ſée alſo how exceſſiuely he cauſed the Iſraelites to worke, without any hope of wages: how hée would not ſuffer them by any meanes to ſacrifice to the Lord, nor to go forth of the land of Egypt.

Which thing continued not for one yéere or two, but for the ſpace of foure hundred & thirty yéeres. Héere may we liuely behold a draught of our miſery. Wée were all loſt and deſtroyed in Adam. Wée were holden captiues in the helliſh Egypt, vnder the Tyranny of a ſpirituall Pharaoh, which is the diuell. This tyrant was ſtrong and mighty: hée ſuffered vs not to ſerue our God. Hee made vs to labour inceſſantly in ſlauiſh and vnfruitfull workes of ſinne, to the eſtabliſhment of his owne kingdome. Hée ſlew not onely men children, but he led vs all indifferently, to vtter ruine and deſtruction. And this tyranny had not onely continued for a certaine time, but had béene eternall, and for euer permanent, if the mercy and power of our God, had not plucked vs out of it by the Miniſtry of the true Moſes, which is our Lord Ieſus Chriſt; who is the true Lambe which the heauenly father hath deliuered to death, to deliuer vs from it, and purchaſe vs eternall life. As it is ſaid, God ſo loued the world, that he hath giuen his onely begotten

Sonne

Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life. Now then, seeing this good God hath done vs so great a pleasure as to free vs from the tyranny of the deuil, of sin, of death, & of hel: seeing that his loue was so great, that he deliuered his only Son to the cruell & ignominious death of the crosse, for vs which were the seruants and bond-slaues of Sathan: his welbeloued for vs which were his enemies: the iust, and the Lambe without spot, for vs which were sinners and corrupt: the onelie heyre of Paradise, for vs which were worthily heyres of Hell: ought we not to be rauished with admiratiõ of this great and vnspeakeable loue of God towards vs: and our tongues to bee for euer displayed to publish with a loud voice, the praise of the benefit of our redemption? It is very reasonable. And therefore wee see that Iesus Christ admonisheth vs of our duty in this behale, speaking of the celebration of the holy Supper: Doe this in remembrance of me. And S. Paul expresseth what remembrance this is, when he aduertiseth vs, that as often as wee shall eate this bread, and drink this cup, we shew the Lords death till hee come. Seeing then that God requireth of vs, a true acknowledging of the benefits which we receiue at his

Luk. 22. 1. Cor. 11

his hands & bountifulnes, by the means of our Lord Jeſus Chriſt: let vs take héed that wee bee not ſpotted with the fault of ingratitude: eſpecially, if we wil not incurre the wrathfull diſpleaſure of God, and acknowledge him for Judge, whom we would not acknowledge for a gentle and mercifull Father: as Saint Paul alſo to this purpoſe threatneth the ingrate and forgetfull, when he ſaith; Whoſoeuer ſhal eate this Bread, and drinke the Cup of the Lord vnworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God diſplayd againſt them which wickedly ſuppreſſe the glory of God, in that which concerneth their owne ſaluation. For if ſo be that a murtherer ready to be hanged for his wicked déeds, caſting away, and reiecting his Princes gracious Pardon (and not vouchſafing to thanke him for it) deſerueth worthily the Gallowes: or if a childe deſerue the rodde, for not giuing once, I thanke you, to his father, when he hath receiued at his handes great and ſingular benefits; much more we, (which for our ſinnefull and wicked déedes deſerue to bee hanged in Hell) if we contemne the grace of GOD, our Soueraigne Prince, and make no account of the euerlaſting benefite, which our heauenly Father

presenteth vs withall in Iesus Christ, who is offred to vs in the Supper, by good right and reson, we (I say) are worthy to perish for our vnkindnes & vnthankfulnes. But héere must we diligently marke the points that follow.

First, this acknowledging must be made to one onely God, by his only Sonne Iesus Christ. For, euen as God by his onely Son hath redéemed vs from euerlasting death: so will he, that to him alone, and by him alone, in whom he is well pleased, we render thanks for his benefits. And we sée how S. Paule setteth this forth vnto vs in many places, and precisely in the Epistle to the Ephesians, where he saith; Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all his spirituall blessings in heauenly things in Christ, as hee hath chosen vs in him before the foundation of the world. But they which call vpō saints put their trust in them, or in their merites, they also which make them patrons, and aduocates to God-ward, & likewise they which trust in their owne strength, in their merits, wil, or good works, robbe God of his glorie, and cannot giue him true thankes for the benefit of redemption. For we cannot giue to any creature, the least glory that may be in the matter of our saluation, but we commit

sacri-

ſacrilege againſt God the Creator.

And therefore renouncing our-ſelues and euery liuing creature, let vs ſay with the Apoſtle, Vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour and glory for euer and euer. 1. Tim. 1. 17

Secondly, thanks muſt be giuen, not with the mouth onely, but with the heart alſo. For ſéeing that God is a ſpirit, he requireth a ſeruice of vs, that is agréeable to his nature: that is to ſay, he will be ſerued of vs in ſpirit and truth. And therefore, when the prayſing of God for the benefite of redemption commeth in queſtion, wée muſt haue our hearts lift vp on high, and there muſt be a conſent & mutuall agrément betwéene our inward affections & our tongues. As wée ſée how David exhorteth himſelfe to the ſame, when hée ſaith; My ſoule praiſe thou the Lord, and all that is within me praiſe his holie name. My ſoule (I ſay) prayſe thou the Lord, and forget not all his benefits. And the bleſſed Virgine ſignifieth the ſelfe-ſame, in her ſong, ſaying; My ſoule magnifieth the Lord, and my ſpirit reioyceth in God my Saviour. Now all hypocrites and wicked perſons, alſo they that ſing and pray in an vnknowne tongue are héere reproued. For where there is no vnderſtanding, there is no affec- Iohn 4. Pſ. 103. 4 Luk. 2. 46

affection nor will, and consequently no faith: without which, whatsoeuer we doe, be it neuer so fayre and glorious before men, it is but sin and abhomination before God. Let vs take hæde therefore that in this behalfe we wander not, and goe astray: lest wee be condemned with the Iewish people, which honoured and serued God in vaine: insomuch as they came neare vnto him onely with their mouths, and honoured with their lips, but not with their hearts.

Esa. 16.13 Mat. 15.8

Thirdly, it must be done at all times and seasons, that is to say, aswell in affliction, as in prosperity: and to this purpose David protesteth, that he will alwaies giue thanks vnto the Lord, and that his praise shalbe in his mouth continually. And S. Paul admenisheth the Thessalonians, to giue thanks in all things: adding; For this is the will of God in Iesus Christ. But this is cleane contrary to time-seruers, and to all them which in time of prosperity fawne vpon the Gospell, and are well content, for that time, to serue God; whom afterward, in time of affliction, they defie, and set at naught.

Psal. 34.1

1. Thes. 5. 18.

The cause of this mischief is, for that they haue not yælded themselues to the Church of God for a good end and purpose: as, to extoll the glorie of God, to sæke their owne sal-

ſaluation, and the ſaluatiõ of their brethren, but rather to make themſelues greater in their goods and honors, and to ſatiſfie their owne affections. And therefore it commeth to paſſe, that as ſoone as the diuell lifteth vp his hornes againſt the Church of God, and perſecutions be at hand, they melt away by and by in afflictions, as doth wax before the fire: they are offended, and parched with the Sunne of the Croſſe: they are ſorie for the good they haue done: they repent themſelues that they were ſo haſty to confeſſe the name of our Lord Ieſus Chriſt in the aſſẽbly of the faithfull: they wiſh they had neuer knowne God, nor his word, nor his Church, nor his Miniſters, becauſe they make greater account (as Eſau did) of one meſſe of pottage, then of the birthright & bleſſing of the heauenly Father. But let ſuch manner of perſons know, that it ſhall no more profite them, that they make a faire beginning and iolly holding vp of their buckler: then it did Cain, Eſau, Saul, Iudas. For ſeeing that ſentence is generall, that whoſoeuer continueth vnto the end, he ſhall be ſaued: it followeth by the contrary, that all they which doe not continue conſtantly in the confeſſion of the Sonne of GOD (but are hindred by their goods and honors, loue of the world, and eaſe

Gẽ.27.34

of the fleſh, to ſet forth and declare with a continuall traine, the benefit of our redemption: It followeth (I ſay) that ſuch perſons ſhall go to ruine and euerlaſting deſtruction.

Laſt of all, this acknowledging muſt not onely be priuate, but publike, in the face and preſence of the whole Church: and therefore as Dauid ſayth; What ſhall I render vnto the Lord for all his benefites towards mee? I will take the cup of ſalvation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord, euen now in the preſence of all his people. And againe, I haue declared thy righteouſneſſe in the great Congregation. Lo, I haue not refrained my lips (O Lord) thou knoweſt. I haue not hid thy righteouſneſſe within my heart: but I haue declared thy truth and thy ſalvation. I haue not concealed thy mercy and thy trueth from the great Congregation. So then this ought to bee well printed in the hearts of the weake, and thoſe that are aſhamed to confeſſe and praiſe onely our Lord Ieſus Chriſt. For ſeeing that God doth auouch vs openly for his people, and giueth himſelf freely vnto vs, and to our children, in the perſon of his welbeloued ſon our Lord Ieſus Chriſt, we can doe no leſſe, then auouch him publikely for our God and Sauiour, in the perſon of that ſame his welbeloued

Pſal. 119. 12. 13. 14

Pſal. 40.

beloued Sonne Iesus Christ our Lord and Sauiour.

4. Of Loue.

FAith, repentance, and acknowledging of Gods benefites can not haue place in vs; and in vaine are wee called Christians, or brag we of our selues, for the practise of the Commandements of the first Table, which concerne the seruice of God before mentioned, vnlesse wee shew the effects by the képing of the Commandements of the second Table, which cõcerne the loue of our neighbour: without which we cannot worthily present our selues to the holy Table of Iesus Christ our Lord. And therefore it is, that Iesus Christ himselfe, in the Sermon at the Supper which he made to his Apostles, the same night that he was betrayed, and deliuered to death for vs, did diligently beate this point into their heads, saying, By this shall all men know that yee are my Disciples, if ye haue loue one to another. Ioh. 5. 12. And againe, This is my commaundement, that yee loue one another, as I haue loued you. Ioh. 13. 35. Greater loue then this hath no man, when any man bestoweth his life for his friends: Yee are my friends, if you doe whatsoeuer I commaund you. To the same end tendeth

alſo that, that the ſame night Jeſus Chriſt waſhed the feet of his Apoſtles: which after waſhing, he ſaid vnto them, Know yee what I haue done to you? yee call me Maiſter and Lord: and ye ſay well, for ſo I am. If I then your Lord & Maiſter haue waſhed your feet, yee alſo ought to waſh one anothers feet: for I haue giuen you an example, that you ſhould doe, euen as I haue done to you.

We muſt therefore (according to the commaundement and example of the Sonne of God) be furniſhed with true and hote loue, that wee may worthily preſent our ſelues to the Lords Table. If wee will haue a true deſcription of this loue, we muſt take it of Saint Paul, which painteth it out in liuely colours, writing to the Corinthians in this ſort. Loue (ſayth he) ſuffereth long, and is bountifull, loue enuieth not, loue doth not boaſt it ſelfe, it is not puffed vp, it diſdaines not, it ſeeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquity, but reioyceth in the truth. It ſuffreth all things, it beleeueth all things, it hopeth all things, it endureth all things. See what manner of loue ours ought to be: euery one of vs muſt endeuour, that all the parts of this deſcription may rightly agree vnto vs: we are many waies,

1. Cor. 13 4.

and

and in sundry sorts exhorted to this loue and brotherly concord, in the holy Supper of our Lord Jesus Christ.

First, in that, that we must wait one for another, and that it is not lawfull for euerie one of vs to celebrate the Supper particularly, and apart: but when the whole congregation is assembled together, all the faithfull must take, eate and drinke the bread & wine of the Supper, according to the command of Jesus Christ: Take ye, eate ye, and drinke ye all of this: It is a true signe and testimonie of the vnity that ought to be among vs. 1. Cor. 11 35 Matth. 26 26 Marke 14 21 Luke 22. 19

Moreouer, in that, that being all gathered together in one house of GOD, which is his Church, wee doe there all call vppon one selfe same Father, which is in heauen: we haue all one selfe same Head, Aduocate and Intercessor, which is Jesus Christ; wee are all quickened with his holy spirit which dwelleth in vs: in that, that we haue all one selfe-same word of God: in that, that we all eate of one selfe-same spirituall meate, and drinke also of the selfe-same spirituall drink: in that also that we all pretend as brethren to one selfe-same inheritance, which is the kingdome of Heauen, ought not this to enflame vs with true and hote loue? Matth. 12 Iohn 11. 13. 1. Tim. 3. 1. Iohn 2.

Finally, the making of the Bread and Wine

Wine of the Supper, doth teach vs alſo what vnity and concord wee ought to haue one with another: for as wée ſée that the bread is made of many cornes, and yet notwithſtanding afterwards it is but one ſelfeſame lumpe of bread: as we ſée alſo that the wine is made of many cluſters of grapes, and yet after it is made, it is but one onely wine: in like ſort muſt the chriſtians, which are many in themſelues, be ioyned together through loue in one bodie, which is the Church, whereof Ieſus Chriſt ought to bee the Head and Leader. But wee muſt note, that this loue whereunto we are exhorted, by ſo many reaſons of the Supper, cannot be where there is enuy, brawling, contentions, rancour, debate, and diuiſion: and therefore, before wee come to the Supper (which is a witnes of our agréement, aſwell with Chriſt, as with his Congregation) if wee haue had any ſtrife and contention with our brethren, we muſt louingly reconcile our ſelues vnto them. If any man haue offended vs, we muſt frankely and fréely forgiue our brethren, yea, our enemies, as wee would that our god GOD ſhould pardon vs; and as we ſée how Ieſus Chriſt our Lord, hath left vs an example of his loue, when he prayed to God his Father for his

Mat. 5. 23

Lu. 23. 34

his enemies which put him to death: as wée reade also that S. Stephen did the same. Againe, wee must also marke that this loue ought to be practised in all Estates. Kings must loue their Subiects: they must bee Nurses of the church of GOD, louers of common peace: they must vse their people with all moderation and clemency. So likewise must the people honour the King: they must be obedient to all his Lieutenants and Officers. The Pastor must loue his flocke: he must watch, take paines and pray incessantly for it. So likewise must the Shéepe loue their Pastor, the Fathers their Children, the Children their Fathers and Mothers, the Wife the Husband, and the Husband the Wife, the Masters their Seruãts, and the Seruants their Masters: and euery one in his calling, must endeuour to exercise loue, in that vocation whereunto God hath called them. For, otherwise, it will be impossible for vs to doe our dueties faithfully, aswell towards God, as towards men, if the rule of loue doe not guide and gouerne vs in all our doings. Which loue increase in our hearts, O deare Father, for the loue of thy onely Sonne, and our onely Sauiour Iesus Christ, Amen.

Act. 7. 60

Esa. 49. 23
1. Pet. 2. 13
Ro. 13. 2.

1. Sam. 12 13.

Other

Other neceſſary obſeruations, for them that will come to the Lords Table.

IN the foure Articles aforeſayd, conſiſteth the true examining of our ſelues, notwithſtanding wee muſt take good héede to theſe points and notes which follow.

Firſt, we haue to note, that we muſt not caſt our heads, and bend our braines, to examine curiouſly another mans life: as many doe, which ſearch out and ſcan ſo narrowly, the blemiſhes of their brethren, that they forget their owne. It is to be wiſhed, and wee muſt procure it aſmuch as lieth in vs, that the Church of God may be maintained in purity, without ſhew of offence: But, foraſmuch as in this world, Corne ſhall alMat 3. 1 wayes be mixed with Chaffe, Weéds with Matth. 12 Wheat, good fiſh with bad, Iudas with true 24 Apoſtles, fooliſh virgins with wiſe, none of vs muſt be offended therefore, And moreouer, let euery man endeuour to finde that perfection in himſelfe, which he deſireth to bring into another.

Secondly, we muſt not thinke that faith, repentance, giuing of thankes, and loue, and other vertues which God requireth of vs, can be perfect héere in this world: for there will

will be alwayes in vs, (how regenerate and new borne soeuer wee be) some remnants of sin, of incredulity, of lacke of repentance, vnthankefulnesse, of selfe-loue, which is directly contrary and opposite to the true loue of our neighbour. As long as we liue, the flesh will fight against the Spirit, the diuell, and the world will make war against vs, as the liues of the Patriarks, Prophets, and Apostles, doe sufficiently witnesse vnto vs: so that, euen at the last breath of our life, we shall haue need to craue of our God, that he would forgiue vs our sinnes through his Sonne Iesus Christ.

Ro 9.25. Gala.5.2 1.Pet.5.8

Notwithstanding, so farre it is, that the imperfections which are in vs, should cause vs to draw backe from God, and from this holy banquet, that rather (so that we be displeased with our selues for them) they ought to cause vs to come the sooner; to the intent, that as poore affamished creatures, we might more grædily, and with greater desire receiue Iesus Christ, which is the true shepeheard of our soules.

Thirdly, although it be not required of the worthy commers to the Supper, to haue a perfect faith, perfect repentance, perfect giuing of thanks, perfect loue: yet must they be (notwithstanding) true, and proceed from the

the heart and from the ſpirit. Our faith muſt not be fained: our repentance muſt not be counterfeit and painted, as that of hypocrites: the thankes which we giue vnto God, muſt not come onely from the mouth: neyther muſt we loue our brethren in word onely, and not in deede: but let the whole profeſſion of our faith and chriſtian life, aboue all things, be far from oſtentation and hypocriſie; ſo that we take more paines, to be good chriſtians in deede, and before God, then to be ſo counted and taken before men. Which grace, Lord, for thy Sonne Ieſus Chriſt his ſake, grant vnto vs.

Of thoſe that refuſe wilfully to come to the Lords Supper.

BVt, as there are many which doe amiſſe, in preſenting themſelues vnworthily to the Communion: ſo there are many which doe amiſſe on the contrary ſide, in that they will by no meanes come, nor preſent themſelues to that holy banquet, for feare of communicating (as they ſay) vnworthily, and ſo conſequently to be culpable of the body and blood of Ieſus Chriſt. But let them that abſtaine of ſet purpoſe from the Lords holy Table, know, that it is no leſſe fault vpō an vnthanke-

vnthankfulneſſe and contempt, to abſtaine from the holy and ſacred means which God preſenteth to vs at the Supper, then to receiue it vnworthily: as we ſée that a patient which being very ſicke, maketh no account of the receit and diet which the Phyſitian hath preſcribed, is no leſſe faulty then hée which abuſeth, or vſeth it not competently, as the Phyſitian hath appoynted.

Therefore, let not this ſort of people flatter themſelues, as though by this meanes they could be excuſed both before God and men: ſéeing that it is a moſt certaine truth, that ſo hainous ingratitude is in no wiſe to be admitted, or worthy excuſe. For firſt of all, ſuch men do willingly contemne the commandement of Ieſus Chriſt, which ſaith to all his; Doe this, take ye, eate ye.

Secondly, they contemne the bleſſed remembrance of the death and Paſſion of the Sonne of God, who commaundeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to ſay, the precious body and blood of Ieſus Chriſt, which are giuen and diſtributed to all faithfull Chriſtians in the Supper: according as it is ſaid; This is my bloud, which is ſhed for the remiſſion of

your

your ſins. Finally, they deſpiſe the Church and the vnity thereof, and willingly excommunicate themſelues from the Communion which the faithfull haue in the Supper, as wel with Jeſus Chriſt, as one with another. We ſée therefore how fondly theſe contemners of the Lords holy Supper doe fall, and are vtterly inexcuſable. And therefore let vs take good héede that we follow them not, if we will not be puniſhed with them, which for their Oxen, Farmes, Wiues, and trafficke of Merchandize, refuſed to come to the Marriage in the Goſpel.

Mat. 12.7
Luke 14. 22

Contrariwiſe, of them which come vnworthily to the holy Supper of the Lord, or ought not to be thereunto admitted.

These haue not faith, and ſinne againſt the firſt Article.

ALL Atheiſts, that is, ſuch as are without God, miſbeléeuers, ignorãt of God and his word, all Heretikes and falſe prophets, all Magicians, Idolaters and ſuperſtitious, which are partakers of the table of diuels: likewiſe all they which haue but an hiſtoricall faith, all the adherents and miniſters of the Romiſh Antichriſt, and they that eſtabliſh by any manner (whatſoeuer) his kingdome, or depend thereon: alſo all they which haue not yéelded themſelues to the

Church

Church of God, and haue not made profession of our faith: Finally, all they that customably sweare, eyther by the name of God, or by their faith, and apply it to vaine matters, and causes of no value: all those ought to abstaine from the Lords Table, forsomuch as they haue not a true trust in God: without the which we cannot be members of Iesus Christ, nor consequently bee apt and mèet to receiue life of him, which is the onely head of the true faithfull.

These haue not Repentance.

ALL they which liue slanderously, all impenitents, & vnthrifts, all contemners of God, of his word, and of his holy assemblies, all blasphemers and denyers of the Name of God, al despisers of correction and Ecclesiasticall Discipline; They also that haunt & frequent ordinarie euill companie, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seat of the scornefull. To be short, they in whom appeareth no amendmẽt of life, no regeneration, and they that commit hainous and infamous vices, & such as are to be punished by the Magistrate: all these, after that they are knowne to bee such, ought not to

These sin against the secõd Article. Psal. 1. 1.

your sins. Finally, they despise the Church and the vnity thereof, and willingly excommunicate themselues from the Communion which the faithfull haue in the Supper, as wel with Iesus Christ, as one with another. We see therefore how fondly these contemners of the Lords holy Supper doe fall, and are vtterly inexcusable. And therefore let vs take good heede that we follow them not, if we will not be punished with them, which for their Oxen, Farmes, Wiues, and trafficke of Merchandize, refused to come to the Marriage in the Gospel.

Mat. 12.7
Luke 14. 22

Contrariwise, of them which come vnworthily to the holy Supper of the Lord, or ought not to be thereunto admitted.

These haue not faith, and sinne against the first Article.

ALL Atheists, that is, such as are without God, misbeleeuers, ignorãt of God and his word, all Heretikes and false prophets, all Magicians, Idolaters and superstitious, which are partakers of the table of diuels: likewise all they which haue but an historicall faith, all the adherents and ministers of the Romish Antichrist, and they that establish by any manner (whatsoeuer) his kingdome, or depend thereon: also all they which haue not yelded themselues to the

Church

Church of God, and haue not made profession of our faith: Finally, all they that customably sweare, eyther by the name of God, or by their faith, and apply it to vaine matters, and causes of no value: all those ought to abstaine from the Lords Table, forsomuch as they haue not a true trust in God: without the which wée cannot be members of Iesus Christ, nor consequently bee apt and méet to receiue life of him, which is the onely head of the true faithfull.

These haue not Repentance.

ALL they which liue slaunderously, all impenitents, & vnthrifts, all contemners of God, of his word, and of his holy assemblies, all blasphemers and denyers of the Name of God, al despisers of correction and Ecclesiasticall Discipline; They also that haunt & frequent ordinarie euill companie, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seat of the scornefull. To be short, they in whom appeareth no amendmēt of life, no regeneration, and they that commit hainous and infamous vices, & such as are to be punished by the Magistrate: all these, after that they are knowne to bee such, ought not to

These sin against the secōd Article. Psal. 1. 1.

be admitted to the supper: and if they pre-
sent themselues vnto it, they ought not to be
Mat. 7.6. receiued, least that which is holy, bee giuen
to dogs and Swine, to the great dishonour
of God, and slaunder of his Church.

Of them which sinne against the third Article: which consisteth in giuing of thanks.

WIthout true Faith and Repentance
wee cannot bee meete to set forth the
These are not thank full. praises of God: who will not be praised by
the mouth of the wicked. And therefore all
Infidels, ignorants, & impenitents, sin also
against this Article, & ought not to be receiued to the Lords Supper. Also, they that are mad, or fooles, either by nature, or some other accident. They also, which by reason ý they be vnder age (as little children) cannot shew forth either the Lords death till he come, nor are capable of the Supper of the Lord.

Finally, they which by fragility, vnkindnesse, and contempt, in time of persecution, did forsake Gods cause, & renounce the name of our Lord Jesus Christ, ought not also to be admitted thither, vnlesse that they doe first make open confession of their fault, and bee reconciled to the Church of God.

Of

Of them which ſinne againſt the fourth Article: which conſiſteth of loue towards our Neighbour.

THE diſobedient to Father and Mother, to the Magiſtrate, and to all Superiors, the ſeditious Conſpirators, Fighters, Murtherers, and ſuch as beare malice and hatred againſt their Neighbours, they that are carried away with the fire of reuengement, whoremongers, adulterers, incontinent buggerers, drunkards, and gluttons, deceiuers, theeues, and vſurers, backbiters, mockers, falſe witneſſes, lyers, and common periured perſons: and in ſumme, all they which make an Art of the breach of Loue towards their Neighbours contained in the ſecond Table of the Law of God, ought not to bee receiued to the Supper. For ſeeing that the Scripture pronounceth thus, that ſuch ſort of men as haue none acquaintance of God, are ſhut out of the kingdome of heauen, and ſhall not dwell in the Lords holy Mountaine: they ought of right to bee ſhut out from the ſacred ſignes, whereby the faithfull are ioyned to Jeſus Chriſt, & made poſſeſſors of eternall life.

These are void of care.

Eph. 5. 5. Pſal. 15.

Prayers for private houſes *and Families.*

Morning Prayer.

MOſt gracious God, and loning Father, wée hartily thanke thée for al thy louing kindneſſes ſo abundantly ſhewed towards vs, for our Election, Creation, Redemption, mercifull Vocation, Juſtification, Sanctification, continuall Preſeruation, and for that moſt aſſured and moſt comfortable hope which thou haſt giuen vs of our Glorification in the world to come. Wée praiſe thy glorious goodneſſe, for ſo mercifully preſeruing vs this preſent night, & deliuering vs from all dangers both of ſoule and body: for that thou haſt graunted vs ſo ſwéet & comfortable reſt, and haſt now preſently brought vs vnto this preſent day. And as thou haſt ſafely preſerued vs vnto this preſent houre from all the dangers of this life: ſo wée beſéech to continue this thy fauour towards vs this day, and the whole courſe of our life. Suffer vs not, by the vaine allurements of this world,

worlde, to be drawne away vnto sinne & wickednes. Assist vs with thy grace & holy spirit, that we may not spend our time vainly or idlely: but that we may alwaies be diligētly exercised in the duties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Grant that in all our consultations, words and works, we may euer haue thée present before our eyes, Amen.

Euening Prayer.

O Most gracious God, and louing Father, we heartily thanke thée for all thy louing kindnesses, so abundantly shewed towards vs: for our Election, Creation, Redemption, merciful Vocation, Iustification, Sanctification, continuall Preseruation, & for that same assured and most comfortable hope which thou hast giuen vs of our Glorification in the worlde to come. Wee doe prayse thy gracious goodnesse, for so mercifully preseruing of vs this present day, and deliuering vs from all perills and daungers both of body and soule, and giuing vs all thinges necessary for this present life, as health, foode, apparell, and such like. This gracious goodnes of thine, wée beséech thée O Lord, to continue towards vs for euer. And héere wée offer vp vnto thée, our soules

and bodies, our liues, and all that we haue, in assurance that that cannot perish which is committed vnto thée. Take vs into thine hands, and kéepe vs this night, that our bodies may slépe, and our soules may watch for the comming of thy Sonne Christ: that so both our bodies and soules may bee the more apt, and the better able to serue thée in that state & calling, wherin thou hast thought good in thy great mercy to place vs.

Then Morning and Euening, as followeth.

WE confesse and acknowledge, O most mercifull Lord, that we are most miserable and wretched sinners, aswell by the originall corruption of our nature, as by the course of our euil and naughty life: we haue and do daily transgresse and breake thy most holy lawes and commaundements, both in thought, word, and déed. By the meanes of this sin and corruption of ours, we doe continually deserue most iust condemnation, and to bee for euer cast out of thy presence. Yet such is thy goodnes againe towards vs, that in mercy thou wouldest not suffer vs thus in our sins to perish: but hast sent thine owne deare Sonne Iesus Christ, to take vpon him

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whatsoeuer is due; to reconcile, and make vs at one with thée againe. In him therefore, and through him, wee come vnto thée, beséeching thee for his sake, that we feeling the grieuousnesse of our sinnes, and groning vnder the burden of them, may feele the release and ease of them, in that wee through thy holy spirit be assured, and stedfastlie doe beleeue that Christ hath borne the burden of them, euen for vs. Grant O Lord, that we being assured hereof in our consciences, may through thy holy spirit be renewed in the inner man, to hate, detest and abhorre sin, and to study to liue according to thy blessed will, during our whole life.

Wée doe not only pray for our selues, but also all the whole Church, especially, such as bée persecuted for thy word: graunt vnto them, that whether it bee by death or life, they may glorifie thy name to the worldes end. Be mercifull to this Church of England, Scotland, and Ireland, we beséech thée good Lord: preserue euery part and member of the same, especially thy seruant Iames our most gracious King. Graut him all such gifts as bee needfull for so high a calling, to the aduancement of thy glory, and the benefit of this Common wealth, to the establishing of the perfect gouernement of thy

Church, to the roting out of Superstition, and to the gouerning of his subiects in peace and tranquility. Defend him, O Lord, from al Conspiracies, Treasons, Rebellions: and so worke in the hearts of his Subiects, that (knowing his authority doth come from thy heauenly Maiesty) they may with datifull hearts obey him, in thée, and for thée. And héere (O Lord) we prostrate our selues, and yéeld vnto thy diuine Maiesty, from the very bottome of our héarts, all possible praise and thanks, for the wonderfull deliuerance of our most gracious King, the Quéene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appointed as Shéepe to the slaughter: and that in most barbarous and sauage manner; no Age yéelding example of the like crueltie. Giue vs grace, good God, neuer to forget this thy great mercy towardes vs. Preserue the Councell and Magistrates of this Realme: that being enlightned by his Holy Spirit, they may defend thy truth, suppresse wickednesse, and maintaine equity. Behold all thy Pastors, blesse their labors, increase the number of them, place ouer euery Church a painefull Watch-man, remoue all idle

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Lubbers, and confound the power of Antichrist, and turne the heart of the people, that they may be obedient vnto thy truth. Blesse the two Vniuersities, Oxford & Cambridge, and all the Students of the same, with all Schooles of learning. Behold all those that bee afflicted with any kind of Crosse, that they may profit by thy correction in newnes of life, through Iesus Christ our Lord. In whose name, for these mercies, and whatsoeuer else thou knowest to be needfull for vs, and for thy whole Church, wee pray vnto thee, as he himselfe hath taught vs in his holy word, saying: O our Father, &c.

The Lord make his face to shine vpon vs, and be mercifull vnto vs: the Lord turn his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Iesus Christ, and the loue of God the father, & the most comfortable fellowship of the holy spirit, be with vs, preserue, and keepe vs, this day (or this night) and euermore, Amen.

Another godly Prayer to bee sayd at all times.

O Eternal & euerlasting God, which hast made thy dwelling aboue the heauens, and by the Scepter of thy might, dost rule all the

the powers of the world, all which should sound to thy praise, & redound to the honor of thy glorious name: We most vile wretches, whom thou hast made of ỹ dust of the earth, throw down our selues héere before thy maiestie, vnworthy to bee made thy footstoole, submitting our selues vnto thée; & acknowledging our sins, we appeale to thée for mercy. We confesse (O Lord) that our wickednes is great, our misdéeds many, & our sins innumerable: and thou art iust, thy iudgements are ouer al the world, and the punishments due for our sins are intollerable. Forgiue them, O Lord, forgiue them: mollifie our hard hearts, & giue vs light spirits, that we may sée our sinne, and learne to tremble before thy Maiestie, and feare to offend any longer. Oh, be thou fauourable vnto vs, for else wée are lost for euer. If thou be angry, what may make vs merrie? If thou be offended, how may we be pleased? If we haue lost thy fauor, what friendship can helpe vs? If thou withdraw thy face from vs, what good shall our riches doe? If thou be not on our side, what shall we doe with the helpe of man? If we be whole in body, and sicke in soule, rich in substance, & poore in godlinesse, haue the world at will, and know not how to vse it; If wée haue such libertie to doe what

what we would, and yet so sinfull to doe nothing as we should: Oh the sin of so corrupt hearts, what misery will it bring vs? What woe will it worke vs? How many plagues are there ordained for so great sinnes? And what a continuall paine will our vngodly pleasure purchase for vs? O Lord, if thou let vs liue héere a while in wealth and ease, to the end wee shall liue for euer héereafter in miserie and woe; alas that euer wee were borne, to sée such woefull daies! Oh far be that from vs (O Lord) and continue thy mercy towards vs for euer.

Wée confesse that our sins haue well deserued thy wrath, & our wickednesse is great inough to prouoke thy anger: and we know that thy mercies already shewed vnto vs, haue béen more then our deseruings: we haue alwayes felt thy fatherly affection towards vs, when wée haue shewed our selues vnnaturall children, & rewarded thée euil for good. Oh Lord forgiue it vs, forgiue our vngodly behauiour, and lay not our sinnes to our charge: but good father, continue thy mercy towards vs still. Loke fauourably vpon this Realme, blesse vs with thy goodnesse, and defend vs from Satan and all his ministers, ouerthrow their diuelish deuises, and bewray their vngodly policies: preserue our

King,

King, whom thou haſt placed ouer vs, let him rule faithfully in thy feare: make his dayes happy, and ſend him a long life, if it bee thy good pleaſure: and when this his Princely ſtate héer on earth ſhall ceaſe, giue him an heauenly kingdome, where hee may raigne with thée for euer.

Bleſſe our gracious Quéen Anne, Prince Charles, and the reſt of the King & Quénes moſt royall iſſue. Bleſſe alſo, we beſéech thée, the Lords of his Maieſties moſt honourable priuy Councell, make them wiſe in thy feare to giue ſuch Councell as may tend to thy glory: let his Nobles know that their Honours conſiſt in thy worſhip: Teach Magiſtrates to humble themſelues, and ſéeke the aduancement of thy glory: let them know that they are not placed in office by thée, to gouern as they liſt, or do that which ſéemeth good in their owne eyes; but to ſuppreſſe ſin, and ſupport vertue. Let them draw their ſwords to cut downe vice, and imbrace godlines, as that which is onely their worſhip: teach the Miniſtry to teach the truth vnto their flocks, and ſéeke the ſafety of thy people, and not their owne priuate gaine: let them not be ſuch as can teach others, and not themſelues; that can ſheare the Sheépe, and not féede the flocke. Let not the deſire of filthy

thy lucre make them careleſſe to doe their duty: but let the remembrance of thee (which will call them to an account) cauſe them to haue a care of their charge. Teach Maſters of houſholds, Miſtreſſes & Dames, Children & ſeruants to ſerue thée, and lead their liues in thy feare. O Lord learne them to know, that to dwell vnder thy defence, is onely to bée happy; and not to obey thée, is to be accurſed, and to heape vp to themſelues wrath againſt the day of wrath, when euery man ſhall bee rewarded according to his works. Let the power of thy maieſtie (which canſt with a word ſhake all the powers in heauen & earth) ſtrike ſo déep into our harts, that we may ſet more by thy fauour, then all the faire countenances of the world, which are but vanity. Let not any thing be our delight, but that which may pleaſe thée: and let nothing make vs ſorry, but that which doth offend thy Maieſty. Alſo wée beſéech thée to looke vpon thy whole Church (whereſoeuer) & with fauour behold it: comfort the afflicted members thereof; deliuer them with ſpéed, or giue them patience to tarry thy leaſure. Let them not faint in that good courſe they haue begun, that ſuffer for thy truth: but bée thou their helpe in trouble, and lay no more vpon them then they are able to beare. And al-

althoughe wee at this time, héere at home, haue not so great cause to complaine, as many of our Brethren in other Countryes, because thou (O Lord) hast dealt more fauourably with vs then with them: yet let vs not be proud of our estate; but giue vs hearts of humility, to prostrate our selues before thy Maiesty: for we know that our deseruings are not such, nor thy hand is not so shortned, but that thou canst strike vs as well as them. Let not so great wickednesse lodge in our breasts, that our prosperity should make vs forget thée. Although wée sléepe now in security, and thinke our selues out of danger, yet thou canst quickly set the nations about vs, vpon our eares, and giue vs ouer to a worse mischiefe, euen amongst our selues: thou canst sone make a whole man a sicke body, & a liuing body a dead corps, & al our pleasures may sone be gone: the aduersity of one houre may make vs to forget all. Our sinnes haue truely deserued these, and greater plagues, but that thy mercy towardes vs hath béene great: which we beséech thée for euer to continue, Forgiue vs our sins, and pardon vs for thy Sonne Christs sake: quicken vs as thou art wont to doe thy chosen: giue vs a taste of the ioyes of thy kingdome; that wee may know it is better to bee a doore-kéeper

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in thy house, then to dwell in the tents of the wicked & vngodly. Let not the vaine delights of this corrupt world lead vs vnto vanitie: nor let the alterations of this changeable time turne our harts from thée: but teach vs to learne, that thou art alwaies one and the same, & dost neuer forget those that put their trust in thée. We know that thy fatherly care ouer thy children is great; that they shall not lose a hair of their head, but thou wilt know how they part from it. Oh, learne vs, for so great loue, to loue thée againe, and feare to offend so deare a father: kéepe farre from vs the breach of thy lawes, couetous mindes, lying lips, swearing tongues, malicious hearts, vnchast & vngodly behauiour, which doth offend thée, and prouoke thy anger against vs: & beat downe our stout stomacks, that we may stand in awe, and feare thy displeasure, that the plagues due for our sinnes may be turned away from vs. O Lord make vs wise in time: plant in our hearts a loue to thy iudgements, & alwaies to haue in mind that thou which madest the eye must néedes sée, which madest the eare must néeds heare, and thou which searchest the heartes and reines, must néeds find out our wickednes. And because of our selues wee are not able to doe any thing that is good, but prone and

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apt to all kind of ſinne and wickednesse, we beſeech thee to aſſiſt vs with the ayd and help of thy holy Spirit: that we may through the ſame do thoſe things which of our ſelues we are not able, that it may be to thy glory and for the health of our owne ſoules. Oh! let theſe our prayers pierce the heauens, and enter into thine eares; and giue vs theſe, and all other things neceſſary for vs, from this time to the end of our liues, and after death a life to liue for euer, for thy deare Sonnes ſake: in whoſe name we begge it of thee in that Prayer, which he himſelfe hath taught vs, ſaying: Our Father, &c.

22' 9' 49

FINIS.